

SCIENCE OF LIFE

OR

Hindu System of Sexual Secrets.

PARTS I & II.

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Sanskrit text.*

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INTRODUCTION.

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WHAT is "the Hindu Science of Life" and "what are its objects"—are the two important questions which we are inclined to answer before we should dwell upon any other subject. The question has been answered in a way by the old sage Nagarjun who is the author of the book, but in order to make the matter more clear to our readers we wish to explain the object and the scope of the book in more details

In the first place we find that all powerful nature has implanted in all her creatures a peculiar thing, called the sexual-desire, which prompts the opposite sexes to have intercourse with each other. Now the main objects of this sexual connection are distinctly found to be two-fold, *viz.*, first, the gratification of the sexual appetite; and secondly the propagation of one's own species. We find then that the lower animals are saved from the sexual excesses by their natural instinct which impels them to avoid what is injurious to them. But Man, the highest of all the created beings, being gifted with free-will and free-thinking are often prompted to actions the consequences of which are not always known to him, and even when known to him, are too tempting to be avoided. It is needless to repeat what he is, but it is useful and prudent to teach him

about the just and proper use of what he has been gifted with, and it is mainly with this view that the Science of Life was compiled by the ancient sages. It attempts to restrain him from promiscuous and untimely co-habitation by holding before him the horrid consequences of such mis-deeds; helps him in the selection of a partner for life —teaches him how to please that partner and thus to ensure domestic happiness:—and ultimately makes him able to create an environment of healthy and good children.

Here we wish to note the difference between the Western Science of Life and the Hindu Science of Life. Imbued, as it is with the materialistic thoughts of the world, the West has tried, and succeeded to unravel the mysteries of the birth, but only so far as it touches the physical side of the question. Its Embryology teaches us how a spermatozoa secreted from the male body makes its way into the uterus,—finds, and takes shelter in an ovum, and ultimately develops into a child. It teaches us what a mother should do, and what she should not, during her pregnancy so that her child may be a healthy one. In short, we have many instructions about the physical side of the Foetus, but nowhere do we find anything touching the mental side of it;—and here the Hindu comes forward and says—well if a healthy child is to be a burglar, a thief,—a robber, or a murderer we should better remain childless than to get such a pest of the society. The West says that whether a child should be good or bad depends

solely on the training and surroundings,—but the East contradicts and asserts that undoubtedly much depends upon the training, but the training to be successful must have some data—some receptive faculties. Do we not often see all parental admonitions and tutorial instructions totally lost on some of the children while they bear good fruits in others? Do we not often mark a great difference among children who are placed on equal footing in respect of education and training? All these show an inherent—an original difference, which comes down on us from the time of our birth, and it is one of the main objects of the Hindu Science of Life not only to ensure the physical strength of the future progeny, but also to safeguard against the mental weakness and depravity of them. With this noble view in mind the ancient Indian sages made careful observations and after assiduous researches were able to find that the particular time—the day, the month at which the conception takes place as well as the peculiar astral positions present at the time of birth combine together to determine the physical as well as the mental constitution of the child. They have then laid down the results of taking bed with a woman at different times and under different circumstances from which the people may easily take their warning.

We find in the next place that man is by nature a social being, and has many things to do both for the benefit of himself and his society. From the beginning of life to the end of it he is in many ways dependent

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on others, while others are also in the same way dependent on him. The relation is thus mutual, and it is this relation that has helped the formation of the human societies. Now analytically observed, society is nothing but a combination of families the nucleus of each of which is a pair—a male and a female. It is needless to say that much of the happiness of the family and consequently that of the society depends solely upon the good temperament and happy relations of these pairs. With a view to secure this happy relation—this primary source of all domestic peace and enjoyment—the Europeans have recourse to the courtship-system which is an attempt at establishing an equality of feelings between the pair, and of training each other to make their individuality subservient and contributory to common happiness. But in the eyes of a Hindu this is a very artificial method and taking place, as it does, rather at an advanced age when the pliancy of nature is mostly gone and the sexes are more attracted to each other by their own passions, there is very little chance of its having the desired effect. The gradual increase of the Divorce-cases, specially in America, bears witness to the truth of the Hindu apprehension.

The Hindu says that men as well as women are different in temperament and constitution from the time of their very birth. There are distinct physical signs as well as natural manifestations of temperaments from which they can be divided into different classes; and these

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external and internal peculiarities are the primary elements that are to be taken into consideration in securing a suitable and happy match. What little more is wanted for the completion of the union is supplied by the early marriage which combining the little pair at an age when nature is tender and pliant, makes them feel for each other in weal and woe and thus cement their union more and more with their growth. The Hindu idea of marriage is, so to speak, a fusion of the two souls—a mixing together resembling that of the milk with water, while the European marriage may be more likened to the mingling of the barley grains with those of the wheat. One is inseparable while the other is not so. Hence the injunctions of the Hindu Shastras against Polygamy and Polyandry, and hence again the existence of so many Divorce Courts in other countries to try cases of legal separation between husband and wife. With the people of one country marriage is a spiritual tie while with the others it is a mere contractual relation. Thus the marriage being looked upon by the Hindus as a Sacrosanct and indissoluble relation established between a male and a female to help each other in performing the domestic as well as the religious duties it may be easily understood what special care should be taken in securing a Suitable match.

It may be said in this connection that early marriages do not at all lead to abuse on the part of young couples. The Hindu parents having secured a

suitable match for their children, when they are of course too young and ignorant of the ways of the world to take care of themselves, are always on the look-out that they do not take an undue advantage of their parent's indulgence. The rules regulating sexual intercourse and other subsidiary matters are sought to be implanted in their minds, though there is no reference to the written precepts of the sages, by compelling them to conform to certain rules and regulations imposed on them also by their predecessors and that were found by practice to be so very useful and beneficial from time immemorial.

The Science of Life no doubt contains elaborate instructions on this particular subject but it goes further than that and even adults of mature experience would find in it something useful and instructive to guide them on contributing to domestic happiness in after life and spiritual welfare in the next world.

We are then astonished to find that even in that remote antiquity when the Hindu civilization is supposed to flourish one more important question that has puzzled and is still puzzling the eminent researchers of the more modern scientific times did not altogether fail to strike the minds of the Hindu Sages though in the face of the recent discoveries we are not prepared to put unhesitating confidence on their views. This is the question of the Regulation of sexes. In other words this is the question on the solution of which depends man's power to produce—when he has power of

production at all—a male or a female child as he likes. On this point our sage of the Science of Life appears to lay stress on the different days of the menses implying thereby that the male sperms are all the same, and it is the female germ which undergoes some change on different days of the menses helping thereby the production of a male or a female child. There is also a Theory in the Hindu Soical Science that the excess of the female secretion produces a female child while the male child is the result of an excessive male secretion. But these are no better than Theories based on guesses and conjectures like many others propounded by the occidental researches a brief sketch of which will be, we believe, not out of place in a book like the Science of Life. We trust also that it will be relishing to our readers and give them an opportunity of following up the experiments.

The old Theory propounded by Canestrini says that the sex is determined by the number of sperms entering the ovum;—but this theory has been demolished by the later investigations, and we are no more prepared to put any weight on it. In the opinion of Thury,—a cattle-breeder, followed by Dusing, and somewhat developed by Hensen, the sex of the offspring depends upon the period of fertilization, that is, an ovum fertilized soon after its liberation produces a female child, while the fertilization of an older ovum produces a male. There is another theory supported by

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Hofacker, Sadler, Goehlert, Boulanger and some breeders of horses, cattle, and pigeons which holds that when the male parent is the elder the offsprings are preponderatingly males; while, if the parents be of the same age or the male parent be younger, female offsprings appear in increasing majority. There are however contradictory views supported by others and hence much weight is not put upon it.

Another theory which is generally accepted and is supported by a number of observations by Meehan, Mrs. Treat, Girou, and others is that good nourishment produces a preponderance of females while the bad nourishment produces the reverse of it. To establish this Theory Girou divided a flock of 300 ewes into two equal parts of which the one half were extremely well-fed and served by two young rams, while the other was poorly fed and served by two mature rams. The proportion of the ewe lambs in two cases was respectively 60 and 40 per cent. It appears from the above experiment that the age of the male parent may have also something to do in producing the above results.

We now wish to conclude our introduction with a brief mention of a recent Theory propounded by the German physician Dr. Sext, and verified by an American physician named Dr. Trall. They are of opinion that the right testis of the male and the right ovary of the female respectively produces sperms and germs capable of producing a male child, while the left

Testis and left ovary are the seat of the female sperms and germs. They have made many experiments with the canine species, and we give below a summary of results obtained by Dr. Trall :—

(a) A bitch served by a Dog with the left testis—(the other testis being castrated) produced only female offsprings.

(b) A bitch served by a dog with the right testis produced only male offsprings.

(c) A bitch with her left ovary removed and served by a dog with two testis produced only male puppies.

(d) A bitch with the left ovary served by a dog with two testis produced only female puppies.

(e) A bitch with a left ovary served by a dog with the right testis produced no issue.

From the above experiments it appears that male sperm impregnates only the male germ or ova. It has not the capacity of impregnating a female germ and *vice versa*.

Following the above principle an Indian Doctor of considerable experience and repute has advised those that are willing to get male children to raise with the help of the finger or a strap the right testis a little higher at the time of taking bed with a woman so that the discharge from the right testis may have the first and easy entrance. It has been also advised that in order to facilitate the entrance of the spermatozoa in a living state the male should lie calmly on the female at the time of the discharge and the female should

draw her breath upwards and lie calmly at least for 10 minutes after her separation from the male. Modern scientists are also of opinion that the best period for getting bed with a woman is between 4 days before and 6 days after the menses.

We now wish to draw our Reader's attention to another part of the Science of Life—a careful study of which would enable a man to read his own destiny from the signs and marks that are indelibly written on the palms of his hands. It is a matter of regret that this Science—the Science of Palmistry,—in which our fore-fathers acquired such a high proficiency as enabled them to elicit great admiration from all the civilized nations of the world should have been for years so much neglected by our own countrymen. Perhaps the time has come when our attention has been directed to enquire and find out what we had in ancient time, and it is in this opportune moment we, after careful researches, publish a synopsis of the science of Palmistry which is, so to speak, the Science of Life as it would be during its present existence.

It is our pleasure to notice that with the advancement of culture and learning Palmistry,—which was once scoffed at as a "Pretended Art"—has been gradually gaining ground with the educated community, and has been much improved upon by several scholars of modern Europe. Analytically observed "Palmistry" is nothing but essentially the science of

Astrology. The objects of both these occult science are the same, their difference lying only in the methods of calculation. While the Astrologer says that a man born under the influence of certain planet shall have certain traits of character and physiognomical peculiarities the Palmist observes the Physiognomical peculiarities and thence concludes that the man is born under the influence of such a planet. One proceeds from the star to the man—while another proceeds from the man to the Star.—Thus we may conclude that the vaticination of a man's destiny cannot but be the same from whatever starting point we may proceed.

If it be now asked whether there is any truth in the Astrology our answer is in the affirmative, and to support our view we wish to name to the first place the greatest military geniuses like Napoleon and Wallenstein, both of whom were earnest believers in Astrology and fully believing in the astrological predictions made several dashing attempts which we may call rashness, but which often won them the laurel. Learned men like Melancthon,—the scholar of the German Reformation—and astronomers like Tycho Brahe, and his famous disciple John Kepler,—also made predictions according to the doctrines of astrology. Even a man of Lord Bacon's caliber—who is reputed as the father of the modern scientific learning while re-buked the astrologers of his own times, could not but wish for a reformed Astrology.

SCIENCE OF LIFE OR Hindu System of Sexual Secrets.

CHAPTER I.

सिद्धनागार्जुनो नाम पुरासीत् तापसी महान् ।

शान्तो दान्तो जितात्मा च नियतः प्रयतः शुचिः ॥

1. In time of yore there lived a great sage named Shidhya Nagarjun. He was calm, self-restrained, master of his own mind, and always pure of body and mind.

शिवस्य प्रियशिष्यः स त्रिकालज्ञो महामतिः ।

वशगानीव तिष्ठन्ति षट्कर्माणि च धीमतेः ॥

2. That noble sage was a favourite disciple of the (Great God) Siva, and had full knowledge of the past, present, and future. All the *Shatkarmas* were also at his command like the most obedient servants, that is, he was always master of the *Shatkarmas*.

Note 1 :—In the Hindu mythology *Siva* or *Mohadeva* represents the destructive character of the Almighty. He is also known to be the first promulgator of the Tantra Shastra, the Medical Science, and the Sexual Science.

Note 2 :—*Shatkarma* has two different meanings. First—**षट्कर्माणां शालीत्वं ब्राह्मणत्वम्** that is, the rank of a Brahman is constituted by the performance of six acts prescribed by the *Shastras*. These six acts are :—(1) **यजन्** (Jajan) or offering sacrifices. (2) **याजन्** (Ja-jan) or offering sacrifices for others. (3) **अध्ययन्** (Adhayana) or studying (specially the religious books.) (4) **अध्यापन** (Adhapana) or teaching (specially the scriptures). (5) **दान** (Dana) or almsgiving. (6) **प्रतिग्रह** (Pratigraha) or accepting suitable gifts.

Secondly, In Tantra *Shatkarma*—means the Six Black Arts *viz* :—(1) **मारण** (Marana) or performance of certain magical ceremonies for destroying an enemy. (2) **उच्चाटन** (Uchatan) or Performing certain rites to cause distraction in other's mind. (3) **वशीकरण** (Bashikarana) or magical performances to subjugate other's mind. (4) **स्तम्भन** (Stambhan) suppression of the functions of faculty by incantation. (5) **मोहण** (Mohan) or fascination of others' mind so as to make him unconscious. (6) **विद्वेषण** (Bidweshan) or causing enmity amongst friends.

उवाच सुचिरं सोऽपि रेवातीरे मनोरमे ।

शान्तिनिकेतने तत्र आश्रमे चित्तहारिणि ॥

3. He lived long in a charming hermitage on the delightful bank of the Reba or Nerbudda—that was an abode of peace.

एकादा विजने तच्च दृष्ट्वा तुरिडमहातपाः ।

सक्त्या प्रणम्य तच्छिष्य पप्रच्छ विनयान्वितः ॥

4. Once seeing him alone his disciple the great ascetic Tundi respectfully bowed down to him and asked him in a most courteous way.

तुण्डिरुवाच ।

भो भो ब्रह्मन् सर्वज्ञोऽसि नागार्जुन महासते ।

सिद्धयस्ते हि भगवन् करे तिष्ठन्ति सर्वदा ॥

5. Tundi said, Oh noble Brahman Nagarjun ! Oh venerable sage ! you are omniscient and all the *Shiddhis* lie always in your hands, that is, you have attained powers of doing whatever you desire.

Note :—According to the Shankhya Philosophy there are eight different modes of Powers called अष्टसिद्धि (*Ashta Shidhis.*) They are .—(1) अणिमा (*Anima*) or Power that enables one to reduce his body to an *anu* or atom so that he may become invisible, and can pass through even solid bodies. (2) लघिमा (*Laghima*) or Power to make the body so light as to be able to ascend the air and walk over water. (3) प्राप्ति (*Prapti*) or Power of visiting any place at pleasure. (4) प्राक्ताव्य (*Praamanya*) or irresistible will, that is, Power to do whatever one desires. (5) महिमा (*Mahima*) or Power to make one's body as big as one likes. (6) ईशीत्व (*Ishitwa*) or the Power the command of the possessor of which is obeyed by all the animate and inanimate objects. (7) वशीत्व (*Bashitwa*) or the Power of bringing under control man, animal, and even the spirits. (8) कामावसायीता (*Kamabashaita*) or the Power of absolute self negation, that is, the Power to suppress fully one's passions, desires, &c. These esoteric Powers are obtained only by *Yoga* योग that is, the union with the supreme spirit through abstract meditation and the concentration of the mental Powers. cf योगश्चित्तवृत्तिनिरोधः । The readers should know that the above eight Powers are also called अष्ट-ऐश्वर्य *Ashta-aishvarjas*. The difference

between सिद्धि (Shiddhi) and ऐश्वर्य (Aishvarja) is this :—In the Gods and the devine beings these Powers are *inherent* and are called *Aishvarjas* ; while in man they are *acquired* and are called *Shiddhis*.

रतिशास्त्रं महाप्राज्ञ श्रोतुं कौतुहलं मम ।

ह्यपया वद मे ब्रह्मन् त्वदधीनोऽस्मि सर्वथा ॥

6. O wise sage ! I am desirous of hearing about the Sexual Science (*Ratishastra*). Kindly tell me about it. I am always obedient to you.

तुण्डेरिदं वचः श्रुत्वा प्रहस्य तपसां निधिः ।

मेघगन्धोरीनादेन तलुवाच महासतिः ॥

7. The great ascetic laughed (loudly) on hearing the words of Tundi, and told him in a deep grave voice.

नागार्जुन उवाच ।

धन्योऽसि ह्यतपुष्योऽसि ह्यतप्रश्नं मनोरमम् ।

गोपनीयमिदं भद्रं हाटकं-पेटिकासमम् ॥

8. Nagarjun said—“Blessed art thou Oh virtuous (Tundi) ! you have asked a very delightful question. But, my good sir, this (subject) is to be kept hidden like the box of gold.

Note :—पेटिका (Petika) originally means a basket used as a portmantau.

दुष्टाय भक्तिहीनाय सद्गतेनातुराय च ।

न वक्तव्यं न वक्तव्यं न दातव्यं कदाचन ॥

9. This is never to be disclosed, told, or taught to one that is wicked, impious, or given up to sensualism.

शान्ताय भक्तियुक्ताय तथा च विजितात्मने ।

दातव्यं सादरं ब्रह्मन् शिवस्य वचनं यतः ॥

10. Oh Brahman ! This (subject) is to be taught to those only that are able to control their passions, pious, and master of their own mind. The Great God Siva has said so.

Note :—शान्त (*Shanta*) means one that has the quality called शम (*Shama*) which means control of the internal Passions. cf शमी नाम अन्तरेन्द्रियनिग्रहः ।

कैलासपतिना चादौ रतिशास्त्रं प्रकीर्तितम् ।

श्रुतं तत्सादरं ब्रह्मन् देव्या गिरिशभार्यया ॥

11. Oh Brahman ! The sexual science (*Rati-Shastra*) was first promulgated by the Great Lord of Kailash, and was carefully heard by His consort.

Note :—कैलासपति (Lord of the Kailash) and गिरिश (Girish) are different names of the Great God Siva whose favorite abode is the Mount Kailash, in the north of the Himalayas.

अन्यसारं संसृज्य गर्गेण च अतः परम् ।

कृतं ब्रह्मन् महाप्राज्ञ आदिशास्त्रं सनोरसम् ॥

12. Oh Brahman ! It was afterwards that the great sage *Garga* selected out the essential portions of the original text and compiled the delightful *Adishashtra* or the Science that deals with the origin of man.

Note :—*Garga* was an ancient sage famous as an astronomer and also as the spiritual preceptor of the *Jadavas*.

तुण्डिर्वाच ।

श्रोता तस्य महाभाग कोऽसौ प्राज्ञो महामते ।

ज्ञातुमिच्छामि तद्देव वद चेत् करुणामयि ॥

13. Tundi said—O noble sage ! I am desirous of knowing who was the first great man that heard this *Shashtra*. O lord ! Tell me about it if you are kind to me.

नानार्जुन उवाच ।

जन्मेजयो महाराज क्षत्रकुलधुरन्धरः ।

स एवासीत् महाभाग श्रोता परिचितः सुतः ॥

14. Nagarjun said—The first man who heard this science was the great emperor *Janmajay*—the son of *Parikshit* and the pride and glory of the Kshatriya race.

Note :—Parikshit was the grandson of the great Pandava Arjun, through his son Uttar. He reigned at Hastinapur (modern Delhi) and died of Snake-bite. His son Janmajay was a powerful emperor and it is said that he performed a sacrifice called सर्पसत्र or सर्पयज्ञ for killing the snakes to avenge his father's death.

शिवोक्तरतिशास्त्रस्य च गर्गस्यादिश्वस्य च । !

मया सारं समुद्धृत्य कृतं सिद्धविनोदनम् ॥

15. I have selected the essential portions from the *Ratishastra*, promulgated by Siva, and the *Adishastra*, composed by Garga, and have compiled the book *Shiddhya-Binodan*.

रतिशास्त्रमिदं ज्ञेयमादिशास्त्रं तथैव हि ।
गोपनीयं प्रयत्नेन शिवान्नालङ्घनं न चेत्

16. This is known to be the Ratishastra (sexual science) as well as the Adishastra (science of origin). This should be scrupulously kept secret otherwise there shall be a transgression of the Great God Siva's commandment.

रतिशास्त्रं परिज्ञातुं यदि ते कौतुकं हृदि ।
कीर्तयिष्यामि ते ब्रह्मन् प्रियशिष्योहि त्वं यतः

17. Oh Brahman! If you are eager at heart to learn about the science of sex, I will narrate it to you since you are a beloved disciple of mine.

इति श्रीसिद्धनागार्जुनविरचिते रतिरमणाख्ये
रतिशास्त्रे ग्रन्थशूचनं नाम
प्रथमः पादः समाप्तः ।

CHAPTER II.

A SYNOPSIS OF THE SUBJECTS.

अन्योक्त विषयनिरूपणम् ।

तुण्डिवाच ।

किं किमस्ति सहाभाग शास्त्रेऽस्मिन् रचिते तव ।

आदौ तत् श्रोतुमिच्छामि वद चेत् कथयामयि ॥

18. Tundi said—O noble sage ! If you are really kind to me, let me first hear what are the subjects that have been treated in the Book compiled by you.

नागार्जुन उवाच ।

ब्रह्मतिरूपिणी नारी रमणीग्रन्थान् जगत् ।

तस्माद्नारी सर्वश्रेष्ठा माननीया सदैव हि ॥

19. Nagarjun replied :—Woman is the representative of Mother-Nature, that is, she represents the female principle of creation. The world is full of her supremacy. Hence she is *per excellence* superior to all, and should be always respected.

तस्मादादौ सहाभाग कीर्तितं नारीलक्षणम् ।

तासां भेदश्च हे ब्रह्मन् कुमारीलक्षणं ततः ॥

20. Oh noble Brahman ! It is for these reasons that the physionomy and the characteristics of the woman, their differences, and the distinctive signs and peculiarities of the maidens (of different classes) have been treated in the beginning.

उक्तां पुरुषभेदं तेषाञ्च लक्षणं ततः ।

कीर्तितं क्रामतस्तेषां योग्यनारीनिरूपणम् ॥

21. Then follows the differentiation or classification of the males, their distinctive signs and characteristics, and selection of suitable matches for them.

कृतुविवरणं ब्रह्मन् सहवासविधिस्तथा ।

सन्ततेः कारणञ्चैव अकालमरणस्य तु ॥

कालाकालविचारस्तु रमणीसङ्गमे तथा ।

रमणीगमने चैव निषिद्धानि दिनानि हि ॥

दिवाभागे निशाभागे गमने किं फलं लभेत् ।

सहवासदोषाञ्चैव सन्ततेरवस्था यथा ॥

कालकारणभेदात्तुसङ्गमफलकीर्तनम् ।

योग्यायोग्यमिलनेन सन्ततेः स्वरूपं ततः ॥

शयनं रमणीनाञ्च नारीणां प्रीतिसाधनम् ।

गर्भोपधिविधिनाञ्च क्रामशः कीर्तितं मया ॥

22. The following subjects have been then treated in succession :—Discourses about the woman's menstruation : Rules for sexual enjoyment : Causes of the untimely death of children : discrimination of the good and the bad time for sexual enjoyment : days and time prohibited for sexual enjoyment : results of the sexual enjoyment in the day and at night : Condition of the child due to objectionable intercourse : Results of enjoyment at different periods and times : Real nature and character of the children born of suitable and unsuit-

able matches : Beds of different (classes of) women, and modes of pleasing them : Prescribing medicines for women during pregnancy.

वहवो विषयाः सन्ति रतिशास्त्रे सनोऽसौ ।

कीर्त्तयिष्यामि ते ब्रह्मन् शृणुताम् सुनिपुणम् ॥

23. There should be many more subjects in this sexual science. Oh Brahman ! Oh sage ! Hear me and I will gradually tell you all about them.

इति श्रीसिद्धनागार्जुनविरचिते रति-रसशास्त्रे

रतिशास्त्रे अन्योक्तविषयनिरूपणं नाम

द्वितीयः पादः समाप्तः ।

CHAPTER III.

CLASSIFICATION OF WOMAN AND THE DISTINCTIVE SIGNS AND CHARACTERISTICS OF DIFFERENT CLASSES.

नारीजातिभेदो लक्षणञ्च ।

तुण्डिरुवाच ।

श्रुत्वा ब्रह्मन् महाभाग तत्सुखान्मधुरं वचः ।

ह्यतार्थोऽस्मि च धन्योऽस्मि आत्मानां जगतीतले ॥

24. Tundi said—Oh Brahman ! Oh noble sage ! sweet are the words that flow from your mouth. I think myself the most blessed and fortunate to hear of them.

इदानीं वद मे देव नारीणां भेदलक्षणे ।

श्रुत्वा सर्वं विदित्वा च प्राप्नुयि ज्ञानसुत्तमम् ॥

25. Now tell me, Oh Deva, about the distinctive signs and characteristics of different classes of women, so that I may be soundly wise after hearing and knowing from you all about them.

तुण्डेरिदं वचः श्रुत्वा सस्मितमुखपद्मजः ।

सिद्धनागार्जुनश्चेदं वचनं वक्तुमारभे ॥

26. Hearing these words of Tundi the great sage Shiddha Nagarjun smiled a sweet smile, and began to discourse on the subject in the following way.

नागार्जुन उवाच ।

वैदविधा सहाभाग स्त्रियश्च जगतीतले ।

तासां नामानि वक्ष्यामि शृणु तापसपुङ्गव ॥

27. Nagarjun said—Oh great and noble ascetic ! Women are divided into four classes. Hear me I am telling their names.

पद्मिनी प्रथमा नारी सर्वोत्तमाविधा स्मृता ।

चित्रिणी शङ्खिनी चैव हस्तिनी तदनन्तरा ॥

28. The first (of the four classes) is the *Padmini* who is known to be the best of all. Then comes in order the *Chitrini*, the *Shankhini* and the *Hastini*.

पद्मिनी-लक्षणम् ।

तुण्डिरुवाच ।

कदापि न श्रुतं ब्रह्मन् एवं नाम मनोरमम् ।

अधुना वदस्व देव पद्मिनीलक्षणं शुभम् ॥

29. Tundi said—Oh Brahman ! Never were heard before, such delightful names ! Oh Deva ! Now tell me what are the distinctive good signs of a *Padmini* woman.

नागार्जुन उवाच ।

कमलनयनयुक्ता कुद्रव्ध्रा च नासा

लघुतनुः शृङ्खला दीर्घकेशी शुभाङ्गी ।

परहितमतिर्युक्ता पद्मगन्धा सुवेशा

अग्निरलक्ष्मचयुक्ता कीर्तिता पद्मिनी सा ॥

30. Nagarjun replied :—The eyes of the *Padmini* woman are like the leaves of a lotus ; her nostrils small,

figure slender,—voice soft,—hair long, and body well-shaped. She is always bent upon doing good to others; her body emits scent of a lotus; and she is always finely dressed. Her breasts are closely set. These are said to be the distinguishing signs of a *Padmini* woman.

अन्यच्च ।

हरिणयनयुग्मा स्नेहयुक्ता वरास्या,
पिकसमकलकण्ठी स्मेरवक्त्राब्जुजा सा ।
पतिगतमतियुक्ता लक्ष्म्यैर्लक्षिताङ्गी
भुवनभनुजसङ्घान् मोहयन्ती कटाक्षैः ॥

31. It is said moreover—Her eyes are like those of a deer; she is always affectionate and has a good face. Her voice is sweet like that of a Cuckoo and her mouth is like a smiling lotus. She is faithfully devoted to her husband and her body and limbs are conspicuous by their good signs. The glances of her eyes charm all the men of the world.

इति ते कथितं ब्रह्मन् पद्मिनीलक्षणं शुभम् ।

इदृशी रमणी नास्ति कुत्रापि धरणीतले ॥

32. Oh Brahman! These are the distinctive good signs of a *Padmini*, woman. Woman of this class is seldom to be found in this world.

यद्गृहे निवसेत् सा हि तदुष्टहं त्रिदिवोपमम् ।

न तत्र शोकदुःखान्ते सुखं सदा विराजते ॥

33. The house in which a *Padmini* woman lives is like the abode of the Gods. There can be no sorrow and misery in it, and happiness is sure to reign in there.

यद्गृहे निवसिद् ब्रह्मन् पद्मिनी पद्मगन्धिनी ।

धन्योऽसौ पुरुषो लोके लक्ष्मीनान् सुखमाक् सदा ॥

34. Blessed are the males of the house in which lives the lotus-scented Padmini woman. Those males are sure to be prosperous and happy in the world.

बहुना कियिहोक्तेन किमन्यत् कथयामि ते ।

भाष्येन लभते नारीं पद्मिनीं सुखदायिनीम् ॥

35. Oh sage! what more should I tell you or what is the necessity of saying more! It is only through the good fortune that a *Padmini* woman—the great dispenser of the happiness in the world—is obtained.

धनवान् पुण्यवान् सोऽपि यद्गृहे पद्मिनी शुभा ।

दोर्ध्वजीवी भवेच्चैव महेशेन हि कीर्तितम् ॥

36. It has been said by the great God Mohadeb that he, in whose house a *Padmini* woman lives, is sure to be wealthy, virtuous, and long-lived.

DISTINCTIVE SIGNS OF A CHITTRINI WOMAN.

चित्रिणीलक्षणम् ।

तुण्डिवाच ।

चित्रिणी कीदृशी नारी तद्वदस्व महामते ।

तद्वद् औतुमिच्छामि जातं कौतुहलं मम ॥

37. Tundi said:—O noble sage! Now tell me what kind of woman a *Chittrini* is. I am curious to know the peculiarities of this class of woman.

नागार्जुन उवाच ।

कठिनघनकुचाव्या नातिदीर्घा मनोज्ञा

रतिरसगुणयुक्ता सुन्दरी नातिखर्वा ॥

कमलनयनयुक्ता लोभहीना सुशीला ।

तिलककुसुमनासा कौर्त्तिता चित्रिणी सा

38. Nagarjun replied :—The Chittrini woman has her breasts hard and thick. She is charming and her body is neither tall nor short (*i. e.* she is middle-sized). She has a taste in the sexual affairs. She is beautiful, free from greediness, and well behaved. Her eyes are like the leaves of a lotus-flower, and her nose is aquiline like a Til-flower.

अन्यच्च ।

न चलति मनो यस्याः प्रलोभनैः कदाचनः ।

सत्यं वदति प्रियञ्च सर्वत्र मिष्टभाषिणी ॥

दयाक्षमावती या हि देवपूजापरायणा ।

चित्रिणी रमणी सा हि रतिशास्त्रे प्रकौर्त्तिता ॥

39. In the Rati-Shastra (Sexual Science) ' It is also said that the *Chittrini* is that class of woman whose mind is not moved by temptations ; who always speaks true and agreeable words ;—who is everywhere a sweet-speaker ;—and who is kind and forgiving by nature, and always devoted to the worship of the gods.

पतिपरायणा या हि नेच्छते परपुरुषम् ।

विप्रभक्ता च या नारी प्रीता स्यात् स्वल्पमैश्वर्ये ॥

धर्मं मतिः तदा यस्याचिन्तिषी सा प्रकीर्तिता ॥

40. One who is devoted to her husband and does not turn her eyes to other males;—who is reverential to the Brahmans and is satisfied with the little of sexual intercourse, and whose mind is always fixed in virtue is called to be the *Chittrini* woman.

इति ते कथितं ब्रह्मन् चित्त्रिणीलक्षणं मया ।

द्वितीया रमणी सा हि नारीजातिषु भो द्विज ॥

41. I have now done with the distinctive signs and traits of the *Chittrini* woman. Oh Dwija! Among the different classes of women, this is known to be the second best class.

DISTINCTIVE SIGNS AND TRAITS OF A SHANKHINI WOMAN.

शङ्खिनीलक्षणम् ।

तुण्डिर्वाच ।

अधुना ब्रुहि मे देव शङ्खिनीलक्षणं शुभम् ।

श्रुत्वा सर्वं महाभाग विस्मयो जायते ममहान् ॥

42. Tundi said :—Oh great and noble sage! your words have really put me in wonder. Now tell me about the signs and peculiarities by which a *Shankhini* woman is to be distinguished.

नागार्जुन उवाच ।

तृतीया शङ्खिनी नारी रतिशास्त्रे प्रकीर्तिता ।

लक्षणं संप्रयच्छामि नृपुंस्य मुनिपुङ्गव ॥

43. It is said in the Sexual Science (Rati Shastra) that Shankhini is the third class woman. Hear and I will now tell you about the distinctive features of this class of woman.

भवति कामबलेना शीलयुक्ता च दीर्घा

कठिनघनकुचाढ्या शङ्खिनी चारुगन्धा ।

मधुरवचनयुक्ता वाणहृदिषी विरेखा

कथितमिदमक्षिणं लक्षणं शास्त्रयुक्तम् ॥

44. She is lotus-eyed ;—observing propriety of conduct, and tall in stature. Her breasts are hard and thick-set ; her body smells alkali ;—her words are pleasing, and on her neck there are three lines. These are the distinctive signs of a Shankhini woman as they are given in the *Shastras*.

अपिच—

मदनेनातुरा वा हि आलापरसिक्ता सदा ।

शङ्खिनी सा महाभाग रतिशास्त्रे प्रकीर्तिता ॥

45. It is said also that the woman who is always a jolly conversationalist and distressed by her sexual desires is also known to be a *Shankhini* woman.

पत्युर्वापि गुरोर्वापि न विभेति कदाचन ।
रमणी या महाभाग शङ्खिनी सा प्रकीर्तिता ॥

46. O noble Sage ; the woman who is always fearless of her husband and superiors is also called to be a *Shankhini* by the learned and the wise.

काङ्क्षते नियतं या हि ज्यैश्च रमणं सदा ।
मदनार्त्ता सदा ब्रह्मन् शङ्खिनी सा स्मृता बुधैः ॥

47. Wise men also call her a *Shankhini* who always desires intercourse with men other than her husband and who is always oppressed by her carnal desires.

उर्ध्वनासा महाभाग क्षुत्पिपासातुरा सदा ।
उच्चैश्च हसते या हि शङ्खिनी सा स्मृता बुधैः ॥

48. The woman who has a high nose—who is always distressed by hunger and thirst,—and who laughs a loud laugh—is also recognised to be a *Shankhini* woman by the wise.

शङ्खिनीलक्षणं ब्रह्मन् कथितं तव सन्निधौ ।
हस्तिनीलक्षणं वक्ष्ये नृसुप्त्य सुनिष्ठम् ॥

49. Oh Sage ; Oh Brahman ; I have now done with the Signs and traits of a *Shankhini* woman. Let me now go on with those of the *Hastini* class.

हस्तिनीलक्षणम् ।

DISTINCTIVE SIGNS AND TRAITS OF A
HASTINI WOMAN.

नागार्जुन उवाच ।

भवति मदनदग्धा हस्तिनी स्तूलदेहा

नयनदहनरता मद्यगन्धालक्षणी ।

कठिनघनशुचाढ्या नासिका स्तूलरन्ध्रा

मुलकितसकलाङ्गी सर्वदा कामदग्धा ॥

50. Nagarjun Said—the *Hastini* woman is always tormented with her carnal desires. Her body is plump ;—her eyes red like burning fire ;—her hair scanty ;—and her breasts hard and thick. She emits a smell like that of wine, and her nostrils are big. She is always burnt by (*i. e.* subject to) her intense sexual passion that causes even the hairs of her body stand on their ends.

स्तूलाधरा स्तूलशुचा स्तूलनितम्बप्रदेशा ।

मदनविह्वला या हि हस्तिनी सा स्तूला बुधैः ॥

51. The woman whose lips are thick ;—breasts big ;—and buttocks high and fatty, and who is always subject to violent Sexual desires (*i. e.* always suffers from a kind of erotomania) is also designated to be a *Hastini*.

Note :—अधर (Adhar) properly means the lower lip, while the upper lip is called ओष्ठ, But here अधर (Adhar) seems to mean both the lips.

कदाचाररता या हि परमैथुनकाङ्क्षिणी ।
हस्तिनीं तां विजानीयात् त्रिषु लोकेषु विश्रुतम् ॥

52. Know her also to be a *Hastini* who is addicted to foul practices, and desirous of having cohabitation with males other than her husband. This is known through all the world over.

नारीणां लक्षणं ब्रह्मन् कथितं तव सन्निधौ ।
अधुना किं प्रवक्ष्यामि किमन्यत् श्रोतुमिच्छसि ॥

53 Oh Brahman ; I have now told you about the distinctive signs and characteristics of different classes of women. What should I tell you next ? On what other subject do you like to hear ?

इति श्रीसिद्धनागार्जुनविरचिते रति-रसशास्त्रे रतिशास्त्रे
चतुर्विधनारीलक्षणकीर्तननामक
तृतीयपादः समाप्तः ।

CHAPTER IV.

THE¹ PHYSIONOMICAL AND THE CHARACTERISTIC PECULIARITIES OF THE DIFFERENT CLASSES OF MAIDENS.

कुमारी लक्षणम् ।

तुण्डिरुवाच ।

कुमारीलक्षणं श्रोतुमिच्छामि कृपणामय ।

अधुना वद मे ब्रह्मन् त्वं गुरोर्गुरुरेव च ॥

54. Tundi said—Oh kind Brahman ; now I wish to hear about the distinctive signs and characteristics of the different chasses of maidens. Pray tell me what you know about them. Thou art my most venerable preceptor.

नागार्जुन उवाच ।

कुमारीलक्षणं वक्ष्ये त्रिविधं तव तापस ।

स्थिरीभूत्वा विदित्वा च शास्त्रेऽस्मिन् ज्ञानमाप्स्यसि ॥

55. Nagarjun replied :—I will now tell you about the charactrities of three different chasses of maidens. Hear them Patiently and be versed in the Subject.

उत्तमा कुमारी लक्षणम् ।

कुमार्यस्त्रिविधाः सन्ति उत्तममध्यमाधमाः ।

उत्तमा प्रधाना ज्ञेया ग्रहणीया प्रयत्नतः ॥

56. The maidens are divided into three different classes viz.—(1) the best, (2) the next best, and

(3) the worst. Of these, the first class is known to be superior to all and should be carefully taken (as wife).

श्यामाङ्गी गौरवर्णा च उज्ज्वलश्यामिकापि वा ।

नातिदीर्घा न खर्वा च कुसारी उत्तमा स्मृता ॥

57. The maiden whose complexion is either greenish yellow, fair, or glossy light dark, and whose stature is neither too long nor too short (i. e. who is middle sized) is known to be the best.

Note :—गौर (Gour) indicates a colour like that of the gold. श्यामा (Shama) means greenish yellow. cf :—

शीते सुखीष्णसर्वदा प्रीति च सुखशीतला ।

तमकाञ्चन वर्णाया श्यामा परिकीर्तिता ॥

In the Sanskrit literature we find two different kinds of श्यामा (Shyama) viz.—(1) नवदुर्ब्बादल श्याम that is the colour like that of a blade of grass when it first shoots out. (2) नवजलधवश्याम that is the colour of the new cloud. In the above *stoks* these two distinct colours are probably meant by the words श्याम (Shyama) and श्यामिका (Shyamika.)

गजैन्द्रगमना या हि मरालगमन्यापि वा ।

दशनानि च क्षुद्राणि सैवोत्तमा प्रकीर्तिता ॥

58. The maiden whose gaits are dignified like those of an elephant or garceful like those of a goose, and who has rows of small teeth is also said to be the best.

रत्नपद्मकरा या हि धर्म्मनिष्ठापरायणा ।

पद्मपत्रायताक्षी च सैवोत्तमा प्रकीर्त्तिता ॥

59. The maidan whose palm is red like the red lotus, who is devoted to virtue and religious observances, and whose eyes are large and shaped like the leaves of a lotus flower is also said to be the best.

Note :—निष्ठा (*Nishta*) means the religious observances such as fasting & .

उत्तमालक्षणं वत्स कथितं तव सन्निधौ ।

मध्यमां संप्रवक्ष्यामि शृणुष्ववहितो द्विज ।

60. These are the distinctive signs and traits of the best maidens. I have done with them, and now hear me, I will tell you about the peculiarities of the next best class.

मध्यमाकुमारी लक्षणम् ।

नागार्जुन उवाच ।

धर्म्मो निष्ठा सदा वक्ष्या मितं बुद्धे त्वे च या द्विज ।

मध्यमा सा हि विज्ञेया रतिशास्त्रे प्रकीर्त्तिता ॥

61. The maiden who has firm faith and devotedness to virtue, and who is a moderate eater is known to be a *Madhyama* or the next best class. Such is the opinion of the Rati Shastra.

Note :—Mark the words धर्म्मनिष्ठापरायणा (in *sloka* 59 above) and धर्म्मो निष्ठा (in this *sloka*.) The first of these indicates a deep regard for virtue as well as religious observances, while the second indicates only a regar

virtue. Probably by these words the sage intends to make a fine distinction between the two classes viz. the best and the next best class of maidens.

न स्थूला न च कृशाङ्गी न खर्वा न हि दीर्घका ।

दीर्घकेशी सुनासा च कुमारो मध्यमा स्मृता ॥

62. The maiden who is neither fat nor lean—neither short nor long (in stature)—and who has long hair and well-shaped nose is also known to be of this class.

सदा हास्यमुखी या हि दुःखेषु च सुखेषुपि ।

निरालस्या सदा तिष्ठेत् मध्यमा सा प्रकीर्तिता ॥

63. The maiden who has always a smiling face both in weal and woe and who is always active (i.e. who never sits idle) is also said to be of the next best (*Madhyama*) class.

यस्या नाभिः सुगभीरा सर्वेषु प्रियवादिनौ ।

सदाचाररता चैव मध्यमा सा प्रकीर्तिता ॥

64. The maiden whose navel is deep—who speaks sweet words to all—and who is always of good and proper conduct ; is also said to be of the *Madhyama* class.

सदा भक्तिमती या हि देवद्विजगुरुष्वपि ।

भूतेषु समतदृष्टिः मध्यमा सा स्मृता बुधैः ॥

65. She who has always best regards for the Gods, the *Dwijas*, and her elders and superiors, and who has an equal eye on all beings is also known by the wise to be of the *Madhyama* class.

Note :—द्विज (*Dwija*) literally means *twice born*—the first birth being while the child is born and the second is the initiatory dirth when he takes the sacred thread of—जन्मना यायते शूद्र संस्कारात् यायते द्विज &c. Here the word refers to the Brahmans in general. गुरु (*Guru*) literally means a religious preceptor ;—here it refers to superiors and elders in general.

अधमालक्षणं शास्त्रे यथावत् परिकीर्तितं ।

तथा ते कथितं वत्स अधमालक्षणं शृणु ॥

66. Oh my boy ! I have told you about the distinctive signs and characteristics of the middle class (*Madhyama*) maidens as they are given in *Shastras*. Now hear about the worst class maidens.

अधमाकुमारी लक्षणम् ।

नागार्जुन उवाच ।

बहुरोमावताङ्गी या पिङ्गलाक्षी मुनीश्वर ।

अधमां तां विजानीयात् इति शास्त्रविदां मतम् ॥

67. Nagarjun said—The maiden whose body is covered over with many hairs and whose eyes are tawny is known to be of the worst class. This is the opinion of those that are versed in the *Shastras*.

Note :—*Pingala* is a mixture of yellow and blue.

सुदीर्घदशना या हि वाचाला निरपलपा ।

अधमां तां विजानीयादिति शास्त्रविदां मतम् ॥

68. Know her also to be a worst maiden whose teeth are long and who is garrulous and impudent (i. e.

who is a chatterbox and destitute of female modesty). So it is said by those who are versed in the Shastras.

विकटोच्चतिहासा या वर्णशाली लू लोदरी ।

कठिनकरणादा य अधमा सा स्मृता तुषैः ॥

69. The wise men also call her to be a worst maiden whose laugh is horribly loud, whose body is rough—belly big and palm and feet hard.

स्त्रव्यवेष्टी क्लृप्तवेष्टी सदा वै बहुभाषिणी ।

अधमा सा हि विद्येया योर्चिता मुनियुक्ताः ॥

70. It has been also said by the sages that the maiden who has scanty and short hair and who talks much should be also known as a worst maiden.

अधमा कुमारी स्त्रिया कदाचारपरायणा ।

दर्शनात् स्पर्शनाच्चैव पापं तीव्रतरं भवेत् ॥

71. Those who are addicted to foul deeds and habits are also known to be worst maidens. Even a great sin shall come down from their very touch and sight (i.e. their very sight and touch shall make the body and soul impure).

अधमाक्षयणं वक्ष्य कथितं तव रुद्धिर्वा ।

अधुना किं प्रवक्ष्यामि श्रोतुं किमभिवाञ्छसि ॥

72. Dear boy ! I have now done with the distinctive signs and characteristics of the worst class maidens. What should I tell you now ? On what other subjects do you like to hear ?

CHAPTER V.

DISTINCTIVE SIGNS AND CHARACTERISTICS OF
MAIDENS THAT ARE ACCEPTABLE FOR
MARRIAGE AND OF THOSE
THAT ARE NOT SO :

विवाहे योग्यायोग्यकुमारीलक्षणम् ।

तुण्डिवाच ।

अयोग्या वा योग्या चैव का कुमारी तुनीश्वर ।

तत् श्रीतुलसिहसिच्छालि वदस्व कदाप्यनिधि ॥

73. O Kind hearted Sage ! I wish to hear and so tell me kindly what kinds of maidens are fit (*i.e.* acceptable) for marriages and what kinds are not.

धन्योऽसि हतपुण्योऽसि शास्त्रे तेऽनुरागो सहान् ।

क्रान्तशस्त्रे प्रवक्ष्यामि श्रीतुं यद्विवाञ्छसि ॥

74. Nagarjun replied :--Blessed thou art Oh virtuous Tundi ! (I see) you have a great regard for the Shastras or religions scriptures. I will gradually tell you what you desire to hear.

पद्मं पूर्णकुम्भश्चैव यदि करतले भवेत् ।

पतिस्तस्या सहाराजः सत्यं सत्यं न संशयः ॥

75. The husband of the maiden on whose palm is seen the sign of a lotus or of a pitcher is sure to be a king.

स्निग्धं समुन्नतं पादं ताम्रवर्णनखानि च ।

कल्याणकारिणी सा हि पत्युः पितृकुलस्य तु ॥

76. The maiden of whom the upper part of the foot is soft and elevated and whose nails are copper coloured shall bring prosperity to the families of her husband and father.

वज्राञ्जहलचिह्नञ्च यस्या पादतले भवेत् ।

नृपपत्नी भवेत् सा हि सत्यं सत्यं मुनीश्वर ॥

77. She who has on (the lower side of) her foot the sign of the *Bajra*, the lotus, and the plough shall be the wife of a king. There is no doubt of what I say.

Note :—*Bajra* is the attribute of the great Rain-God, *Indra* who is also said to be the ruler of the heaven. He resembles the Roman God, *Jupiter* and the Greek God *Zeus* both whom are also described as having *Bajra* or 'Thunder' bolt as one of their prominent attributes. It is rather difficult to clearly define the sign of *Bajra* some idea of which may be obtained by looking at the ratchet-wheel the teeth of which may be likened to the currents of electricity emanating from a central figure. It may be also likened to the sign of asaterisk with a small circle in the centre.

सत्स्याहुःशालचक्रञ्च लाङ्गलं यदि दृश्यते ।

बहुपुत्रवती सा हि पतिर्दीर्घजीवी भवेत् ॥

78. She who has the signs of fish, *Ankush*, lotus, *Chakra* and plough (on her feet) shall be the mother of many sons, and her husband shall be also long-lived.

Note : 1. *Ankush* is a book thick at one end and pointed at the other used for goading an animal, specially an elephant.

Note : 2. *Chakra* a circular weapon sharp at the edge and resembling a disc in appearance. This is one of the attributes of the great God *Vishnu* who is the second of the Hindu Triad and represents the preserving power of the Almighty.

चक्रस्त्रिंशद्गङ्गाजध्वजसूनातच्छत्रवत् ।

यस्याः पादतले रेखा सा भवेत् क्षितिपाङ्गना ॥

79. That maiden shall be the wife of a king on whose feet are seen the signs of *Chakra*, *Shwastik*, conch, lotus, flag, fish, and umbrella.

Note :—*Shwastik* is a conical figure made with ground rice in time of marriage and other ceremonies and is placed on the *वरण्डाला* (*Barandala*) or the flat basket containing various articles held auspicious. *Shwastik* here means a sign like a *cone* and *Chakra* refers to a sign like *discus*.

पादाग्रभागं समुच्चं तलञ्च पद्माभं भवेत् ।

खेदहीनञ्च यस्याः स्यात् सा भवेत् क्षितिपाङ्गना ॥

80. If the foremost parts of the upper feet (*i.e.* the parts just behind the toes) be high and if the corresponding lower feet have a tinge of lotus colour and if that be again sweatless, then the maiden is sure to be the wife of a king.

स्निग्धोन्नता ताम्रवर्णा वृत्ताः पादनखा यदि ।

घटिस्तस्या भवेद्भ्राजा रत्निशस्त्रे प्रकीर्तितम् ॥

81. If the nails of the toes be soft, high, copper-

coloured, and circular, then the husband of the maiden shall be a king. So it is said in the Rati-Shastra.

Note :—It is to be noted that the nails of the toes are generally and naturally more circular in shape than the nails of the fingers.

दुर्भागा दृष्टुपाष्णीं स्यात् समपाष्णीं शुभा भवेत् ।

कुलटोन्नतपाष्णीं च सत्यं सत्यं न संशयः ॥

82. The maiden whose back of the foot is broad shall be unfortunate while she with a even back shall be of good signs (*i. e.* shall bring prosperity and happiness) and one with a high back shall be of loose character. There is no doubt about it.

Note :—By दृष्टुपाष्णीं and उन्नतपाष्णीं the sage intends to draw attention to the disproportion of the back to the whole body. In the first case the attention is drawn to the disproportionate *broadness* and in the second case to the disproportionate *height in elevation*.

यस्या गलनकाले च धराकम्पः प्रजायते ।

विधवा सा भवेदाशु विवाहान्ते सुनिश्चितम् ॥

83. A maiden whose treads are so heavy as causes a shaking of the earth while she walks shall be surely a widow shortly after her marriage.

यस्या गलनकाले च कनिष्ठा न धरां स्पर्शेत् ।

विधवा सा भवेत् वत्स सत्यं सत्यं मयोदितम् ॥

84. O my dear boy ; I tell you for certain that the maiden of whom the little toe does not touch the earth while she walks is sure to be a widow.

बह्वाशिनी च या नारी लोभपरायणा सदा ।

त्यक्तव्या सा भवेद्वत्त ज्योत्या च भवेद् भुवम् ॥

85. She who is inordinately gluttonous and always covetous is fit to be rejected. She is surely unfiter unworthy for marriage.

Note :—बह्वाशिनी (*Bahbwashin*) and लोभपरायणा (*Lova-parayana*) signify two of the *Seven deadly Sins* as they are called in the Western Scriptures. The first refers to *Gluttony* or eagerness for excessive food and drink and the second to *Covetousness* inordinate desire for obtaining something even by unlawful and unjust means. The other *Deadly Sins* are *Pride, Lust, Anger, Envy* and *sloth*.

तर्जनी सध्रसानामा धरां न स्पर्शते यदि ।

दुःखिनी सा भवेद्वत्त भिक्षया जीवति भुवम् ॥

86. The female whose fore-toe, middle-toe, and the toe that lies between the middle and the little toes do not touch the earth is sure to be miserable and to live on begging.

अङ्गुष्ठं च गता वत्स तर्जनी यदि गच्छति ।

कुलटा सा भवेद्दारी त्यक्तव्या तेन हेतुना ॥

87. She whose fore-toe passes over the big-toe while walking is to be of loose character and hence should be always rejected, *i. e.* should not be married.

Note :—कुलटा (*Kulota*) is a woman that brings disgrace on her family by her loose character.

जङ्घे च रोमहीने तु कुमारी शुभकारिणी ।

अरु करिकराकारौ पतिस्तस्याः सुखी भवेत् ॥

88. The maiden of whom the portion of the leg lying between the knee and the ankle is hairless shall bring good fortune, and the husband of the maiden whose thighs are like the trunks of the elephant shall be happy.

Note :—In order to look like the trunk of an elephant the thigh must be (1) fleshy (2) round (3) proportionately less and less in girth as it gradually extends downwards.

पदावुच्चशिरालौ च ताम्रवर्णा नखानि चेत् ।

गुल्फौ कूर्चोन्नतौ यस्या पतिस्तस्या नृपो भवेत् ॥

89. The husband of the maiden the upper sides of whose feet have prominent nerves, whose nails are copper-coloured, and whose ankles are convex like the back of a tortoise shall be king i. e. one who would marry such a maiden shall be a King.

राजहंसगतिर्वापि यदि वा गजगामिनी ।

सिंहवत् क्षीणकटिश्च कुमारी सुखभागिनी ॥

90. The maiden whose gaits are elegant like those of a goose or of an elephant, and whose waist is slender like that of a lion is destined to be happy.

सांसलं मृदुलं वापि यस्याः पादतलं भवेत् ।

अरुणञ्च सदा चोष्णं बहुधनेश्वरी हि सा

91. She whose feet are fleshy or soft, and whose feet are red and always hot shall be master of great wealth.

विनश्यं पादतलं स्यात् विशुष्कं खण्डितं यदि ।

रुद्धं शूर्पाकारं वापि सा नारी दुःखभागिनी ॥

92. If the feet be discoloured and that again dry and cracked or if the feet be rough and shaped like a *Shurpa* the maiden is destined to be miserable.

Note :—*Shurpa* is a kind of basket used by the Indian ladies for separating and driving off chaff from the grain. Its shape is similar to the nail of the human finger, specially the fore-finger, but of course it is much bigger in size.

कृशाङ्गुलिमिर्निर्धना दीर्घाभिः कुलटा भवेत् ।

वक्राभिर्दुःखमाप्नोति कृत्वाभिरल्पजीविनी ॥

93. The woman having thin toes shall be poor and that with long toes shall be loose. She who has crooked toes shall suffer from misery and one with short-toes shall be short lived.

पथिगमनकाले तु भुमिरजो चलेद् यदि ।

कलङ्गिनी भवेत् सा हि तत्तव्या च खदा बुधैः ॥

94. If a woman kicks up the dust in the air while she walks (then) she is to be of stained character and should be rejected by the wise

शाम्भूनी शिराहीनी जङ्घे च सरले यदि ।

सुलक्षणा भवेत् सा हि ग्रहणीया प्रयत्नतः ॥

95. If the leg below the knee is hairless and straight and no nerves are visible on it, then the maiden is of good sign and should be taken as wife with special care or every care should be taken to get her as wife.

रोमैकयुक्ते जङ्घे च राजपत्नी भवेद् ध्रुवम् ।
 द्विरोमे सा भवेन्नारी सुखसौभाग्यशालिनी ।
 त्रिरोमे च तथा वत्स विधवा निश्चितं भवेत् ॥

96. If only one hair grows out from each of the hair-pores on the leg below the knee, then the maiden is sure to be the wife of a king i.e. her husband shall be a king ; if two hairs grow out from each of the pores then she shall be happy and fortunate ; but if three hairs grow out from each of them, then she is to be a widow.

समजानुर्भवेन्नारी सदा वै शुभदायिनी ।
 सन्धिदेशे समे चैव पतिसङ्गलकारिणी ॥

97. The woman whose knees are equal shall always bestow prosperity, and she of whom the knee-joints are even shall bring happiness, to her husband.

Note :—समजानु refers to both the knees, while सन्धिदेश refers to each of the knee. The words शुभ (Shuva) and सङ्गल (Mungul) are generally used as synonymous but the word Shuva refers more to wealth and prosperity that enable a man to make shows ; while mungul refers more to the internal peace or happiness of the mind.

उरु करिकराकारी रोमहीनी समौ यदि ।
 सुलक्षणा भवेन्नारी सत्यं सत्यं न संशयः ॥

98. If the thighs are hairless, even, and like the trunk of an elephant, then the woman is of auspicious sign, and there is not even the semblance of doubt about it.

चतुरश्रो नितम्बश्च समुन्नतो भवेत् यदि ।
मांसलश्चायतश्चैव सा नारी सुखभागिनी ॥

99. She whose buttock is quadrangular, elevated, fleshy and ample shall enjoy happiness.

मृदुली मांसली यस्या नितम्बो वलिवर्जितौ ।
कपिल्यफलवृत्तौ च सा भवेत् सुखभागिनी ॥

100. The woman whose buttocks are soft, fleshy, free from any wrinkle, and round like an wood apple is sure to be happy.

निर्लीलं जघनं वक्रं वामावर्तञ्च कर्कशम् ।
दुःखदं रक्तशीनान्तु रतिभाक्ती प्रकीर्तितम् ॥

101. It is said in the sexual science that the hips and the loins when destitute of flesh, crooked, turned to the left and rough, would bring misery to the woman.

Note :—जघन (*Jaghana*) is that part of the human body which lies on the front side just in opposition to the buttock or नितम्ब ।

शिराहीनमनुच्चञ्च यस्यासु उदरं भवेत् ।
तच्चर्म कोमलञ्चैव सा नारी सुखमेधते ॥

102. She shall surely enjoy happiness whose belly is not high and is destitute of veins (*i.e.* whose belly is not marked by conspicuous veins) and the skin of whose belly is soft.

उदरं वृद्धाकारं कुम्भाकारं भवेद् यदि ।

कुलापस्वयिषं वापि वयसिनी भवेद् पुनर् ॥

103. If the womb is shaped like a *Mridanga* or a *Kumbha* or like a pumpkin-gourd, then the woman is sure to be of stained character.

Note 1 :—*Mridanga* is a kind of Indian drum having a hollow frame of earth, on both sides of which are stretched pieces of vellum to be beaten by fingers. This earthen frame has the greatest circumference in the middle and if it is divided there each of the two parts would look like a truncated cone.

Note 2 :—The belly shaped like a *kumbha* (water pitcher) or like a Pumpkin-gourd is generally known in the western countries as *Bell-shaped*.

Note 3 :—In our previous *Shloka* the word *उदर* (*Udar*) is used, but in this *Shloka* the word *जठर* (*Jathar*) is named. These two words are generally used as synonymous. But they signify two different parts viz. *उदर* (*Udar*) or *Ab.* is that part of the body which contains the bowels ; while *जठर* is derived from root *जृज्* means the *Heart* where the mind resides before birth.

नि यस्याङ्गं भवेत् वापि वयसि तु विष्णुलोदरी ।

सामर्थ्यं यद्वत् तस्याः वा भवेत् पतिघातिनी ॥

104. A woman with a very big (i.e. gigantic) belly shall be childless and she who has her womb hanging downwards shall be the murderess of her husband.

कटिः स्यात् चिपिटा वत् अथवा विनता यदि ।
निर्मांसरोमशा चैव सा भवेद् दुःखभागिनी ॥

105. She is sure to be miserable whose waist is flat, or bent down or hairy and destitute of flesh.

ऋज्वी तन्वी च रोमाली यस्याः सा सुखभागिनी ।
अन्यथा सा भवेद् वत्स सदा वै दुःखभागिनी ॥

106. She who has her hairs on the body straight and fine shall be happy, while she who has the reverse of it shall be miserable.

रोमराजी कपिला च वृत्ताकारा भवेद् यदि ।
किङ्करी सा भवेद् ब्रह्मन् सत्यं सत्यं मनोरितम् ॥

107. I tell you for certain that she who has her rows of hairs reddish dark and grown in circles shall be a maid-servant.

स्थूला स्यात् विच्छिन्ना वापि यदि वै रोमराजिका ।
दौर्भाग्यं लभते सा हि सत्यं सत्यं न संशयः ॥

108. She having thick hairs, and clusters of hairs scattered over the body shall be surely miserable.

सप्तकक्षा भवेन्नारी चिरसुखवती सदा ।
निम्नकक्षा दरिद्रा च रतिशास्त्रे प्रकीर्तितम् ॥

109. The woman whose armpits are even shall be always happy through her whole life, but she who has depressed armpits shall be always poor. So it is said in the sexual science.

वृद्धकुक्षिलती नारी बहुपुत्रवती भवेत् ।

तृपेक्षं तदयं कृते जदा च सुखभागिनी ॥

110. She who has a spacious womb shall be the mother of many sons, and she shall be always happy through her princely sons.

Note :—कुक्षि (*Kukshi*) originally means the cavity of the abdomen ; hence, the womb.

उन्नतजठरा नारी जन्मवन्ध्या भवेद् ध्रुवम् ।

विधुरी च भवेद् वत्स आवर्त्तेनापि कुक्षिणा ॥

111. A woman with a high womb! shall be barren for life, while she whose womb is turned round shall be a maid servant.

पार्श्वे संकुचने यस्याः शिराले सुनिष्ठम् ।

दुःशीला सा भवेच्चैव तथा वै दुःखभागिनी ॥

112. The woman of whom the flanks of the body are high and streaked by veins shall be wicked as well as miserable.

पृष्ठसु रोमयुक्तः स्यात् अथवा भांसपूरितः ।

विधवा सा भवेच्चापि सत्यं सत्यं सयौदितम् ॥

113. I tell you for certain that the woman having her back full of hairs and plump is sure to be a widow.

किर्णमिं हृदयं यस्याः ना भवेन्नशास्त्रिणी ।

प्रतिप्राणमिया चैव एतिशालो प्रकीर्तितम् ॥

114. It is given out in the science of the sexes that the woman whose breast is hairless shall be rich and beloved of her husband.

यस्यवक्षो भवेन्नारी सदा वै भोगयातिनी ।

निम्नवक्षोश्च हे ब्रह्मन् चिरदीर्घायुयातिनी ॥

115. Oh Brahman ! The woman of whom the region of the breast is even shall enjoy life (i.e. shall be happy) while she that has a depression or cavity in that region shall be unfortunate for life.

हृदयं रोमशं यस्याः सा भवेत् पतिघातिनी ।

विषमं सुविज्ञातश्च दुःखदीर्घायुश्चकम् ॥

116. The woman whose breast is hairy shall be murderess of her husband, while uneven and unduly expansive region of breast portends misery and misfortune.

अरघट्टशरीरस्यो कुक्षौ यदि कुनीम्बर ।

कुलटा सा भवेन्नारी सत्यं सत्यं मयीदितम् ॥

117. Oh great sage ! I tell you for certain that the woman whose breasts are shaped like the *Araghatta Ghati*, that is, whose breasts are bigger and greater in circumference in the lower parts and narrower like the neck of a water jar in their upper extremities is sure to be of loose character.

Note :—अरघट्ट (*Araghatta*) is a machine for drawing out water from the wells. It consists of a central piece like the navel of a wheel and a number of spokes fixed to it. To one of these spokes a long rope is attached and to the other end of the rope a water vessel is fastened. The vessel is then let down in the well and when filled with water, is drawn up by turning the navel with the help of the spokes.

सुजांभी च झुची यस्याः प्राप्ते विस्तीर्णता भवेत् ।
अशुभकारिणी सा हि कीर्तितं शास्त्रकोविदैः ॥

118. The woman whose breasts are big and expanded in the extremities shall bring misery and misfortune; so say the wisemen.

Note :—*झुची* (*Ghati*) is a well known Indian water-vessel having a small mouth, a narrow neck, and a swelling belly which forms the major part of it.

झुची सुविशाली यस्याः जठरोपरि लम्बितौ ।
विधवा सा भवेद् वत्स सत्यं सत्यं सयोदितम् ॥

119. The woman whose breasts are very big and hang down on the abdomen (i.e. come down even to the lower belly) is destined to be widow. Know my these words to be certainly true.

रोमहीनी स्यूती वापि वनी तस्य झुची यदि ।
सुवक्षणासवेक्षरी सत्यं सत्यं सयोदितम् ॥

120. I tell you for certain that the woman whose breasts are hairless, big, thick-set and even is known to be of good signs.

प्रधाना शुक्लवती च स सुवदक्षिणवती ।
वात्सोत्पत्तुमा वापि प्रसूते सुन्दरीं यताम् ॥

121. The woman whose right breast is higher is superior to others and would give birth to sons ; while she whose left is higher shall deliver beautiful daughter.

क्रमकृशी स्थूलमूलौ नारीप्रयोधरी यदि ।

जैशवे सुखिनी भुत्वा चान्तिं दुःखभागिनी ॥

122. If the breasts of a woman be thick or corpulent at the bottom and gradually slenderer towards the end, then she is destined to enjoy happiness in the early part of her life, and to suffer misery in the latter part.

श्यासञ्च वर्तुलञ्चापि यदि स्यात् चुचुकद्वयम् ।

सुलक्षणाभवेनारी सत्यं सत्यं मयोदितम् ॥

123. I tell you for certain that the woman of whom both the nipples are round and black is of auspicious signs.

क्रुक्षौ स्थूलौ नतौ चापि स्नान्यौ स्यातां यदि स्त्रियः ।

दुखं दुड्न्ते सदा सा हि पतिमङ्गलकारिणी ॥

124. The woman whose shoulders are short, thick, and deep is destined to always enjoy happiness and to bring good to her husband.

वक्रौ स्थूलौ रोमशौ च स्नान्यौ स्यातां यदि स्त्रियः ।

विधवा सा भवेद्वत्स किङ्करी परवेशिनि ॥

125. The woman whose shoulders are curved, thick, and hairy is destined to be a widow and a maid-servant in other's house.

भुजौ स्थूलौ रोमशौ च क्रुक्षौ वापि यदि स्त्रियाः ।

विधवा सा भवेद्वत्स तथा दुर्भाग्यशालिनी ॥

126. That woman is sure to be a widow and unfortunate whose arms are thick, hairy, and short.

कोमलं स्निग्धपिण्डं तलं पाण्योर्यन्त्रकम् ।

मुमदं वसन्तीनानुकीर्तितं शास्त्र कोविदैः ॥

127. It has been said by those that are versed in the Shastras that those women are of auspicious signs whose palms are soft, and have few lines and no pores or fissures on them.

कपाटु लघो नारीणां कृत्वा वक्रा यदि कृशा ।

अथवा विरलाथैव चिररोगस्य सूचकाः ॥

128. Short, thin, and curved fingers of a woman or much space between the fingers portend life-long illness.

निम्ना विवर्णा पीताश्च मुक्तिवद् वर्णसंयुताः ।

कारजा वसन्तीनाश्च धनहीनत्वसूचकाः ॥

129. It portends poverty of a woman if her fingers be low, discoloured, or yellow, or have the colour of a mother-pearl.

शोषिताः सन्निवृत्तश्चैव उन्नतकारजा यदि ।

कुलक्षणा सा भवेन्नारी सत्यं सत्यं न संशयः ॥

130. There is no doubt about it that a woman whose fingers are red, tapering, and high is of auspicious signs.

जालं वृद्धं शिवावृद्ध मांसहीनं भवेद् यदि ।

कृच्छ्रा सा भवेन्नारी रतिशाली प्रकीर्तितम् ॥

131. It has been said in the Sexual Science that a woman is of inauspicious signs when her body is rough to touch, streaked by veins, and destitute of flesh.

शालिलो वर्तुलः कण्ठः प्रमत्तश्च नृमीडुमास ।

कुलक्षणा सा भवेन्नारी सत्यं सत्यं सद्योदितम् ॥

132. If the neck of a woman be fleshy, round, and broad like that of a deer, then she is of auspicious signs. I tell you this for certain.

वर्तुला कण्ठवर्ण्यो च न ह्यूता क्रमस्तत्त्वता ।

भोगिता चैव हे ब्रह्मन् सा नारी शुभलक्षणा ॥

133. Oh Brahman ! A woman is of auspicious signs whose neck is round, not very thick, gradually slenderer toward the upper part, and is of red colour.

श्रीवा चेत् पालना ब्रह्मन् भद्राभा कठिना स्त्रियः ।

कुलक्षणा भवेत् सा हि कीर्तिता शास्त्रकीर्तितैः ॥

134. It has been said by those who are versed in the *Shastras* that a woman is of auspicious signs when the nape of her neck is hairy and looks like a conch.

कण्ठश्रीवा लघेत् वा हि धनहीना च ना भूवत् ।

कुलविनाशिनी चैव इति सत्यं न संशयः ॥

135. A woman whose nape of the neck is short is sure to be poor, and would certainly injure the honour of her family (i. e. would be unchaste).

पद्मशीनाश्च हि बल्य श्रीवा चेत् पुत्रुता भवेत् ।

अचण्डालस्तान्विमुञ्च नरक कार्यविचारमा ॥

136. These women whose napes are large are sure to be very violent. There is not a least doubt about it.

कृष्णी कृकाटिका स्मृता लांघना उन्नता यदि ।
कुलाभया भवेद्गारी वीर्तिनं गार्धनोविदे ॥

137. If the back of the neck be straight, corpulent, fleshy and elevated, then she is of auspicious signs.

वीरजा शिराया मृप्ता विस्तीर्णा च ह्यकाटिका ।
कुटिला रसपीनान्तु दुःखदीर्घाव्यसूचका ॥

138. But the back of the neck portends affliction and misery of a woman, when it is full of hairs streaked by veins, dry, broad and curved.

अजिदत् ह्यश्वदणां च वीरपाशा भवन्ति हि ।
वीरपाशमालिनी सा हि आर्जवत् सुखमयते ॥

139. The woman who has her masses of hairs black like a Black-bee shall enjoy fortune and happiness through all her life.

[Note that by the words अजिदत् ह्यश्वदणां the author intends to draw attention to the glossy black colour while by the words वीरपाशा he refers to the luxuriance of the hair. Thus the hairs should be not only glossy dark but they should be also luxuriant.]

नैवदाक्षुश्चितायाश्च सूक्ष्माः पिण्डाः सुपीनताः ।
केशा भवन्ति यस्या हि सा सर्वेषु सुखभागिनी ॥

140. She of whom the hairs are fine, dily (hence lovely) soft and little curly in the ends shall be happy.

सौख्यं स्यादुच्यते यस्याः सौजन्तः सवसस्तथा ।

सुखदया अविवादी आजीवनं सुखमेवते ॥

141. If the crown of the head is high and the line dividing the hairs through the middle is also straight, then the woman is of good signs and she shall enjoy happiness all her life.

Note :—Women of many countries, specially of India, braid their hairs behind the head. In doing so they divide the hairs lying on their front head into two clusters with the help of a comb. The line that separates the two clusters is called *Shikha* सौजन्त and it is a good sign if this line is a straight one.

नीलोत्पलपत्रजिह्वं विलं आकारं विस्तृतं यदि ।

अनन्यथा अविवादी कर्तुं कर्तुं न संशयः ॥

142. She whose eyes look like the leaves of a blue lotus, and are extended to the ear, is gilded with good signs.

लघुने पिङ्गने नीले श्यामने अथवा यदि ।

अनती वा अविवादी बाल आर्थविचारण ॥

143. If the eyes of a woman be squint, tawny dark blue or restless, then she is sure to be loose.

उच्चताक्षी च या नासी न हि वा त्रिजजीविनी ।

वर्तुं नै नयने चित्रं कुलटा भवति ब्रूयन् ॥

144. She of whom the eyes are high shall be short-lived, while she that has her eyes round like a small ball shall be surely of loose character.

गोपिङ्गाक्षी भवेन्नारी नितराच्च सुदुर्मदा ।

कपीतनयना चैव दुःशीला नाम संशयः ॥

145. She whose eyes are tawny like those of a cow shall be extremely arrogant, while she whose eyes are like those of a pigeon shall be surely an ill-behaved woman.

कोटरनयना या हि दुःशीला वा भवेद् भुवम् ।

गजनीला च या नारी कुलक्षणा प्रकीर्तिता ॥

146. She whose eyes are hollow shall be surely an ill-behaved woman while she that has her eyes like those of an elephant is said to be of good signs.

इत्थं विचार्यै हि ब्रह्मन् कुलकुलञ्च लक्षणम् ।

तद्यथा वा यहीतव्या कुस्तरी धीमता वरैः ॥

147. Oh Brahman! Wise men should consider of these signs, and accept or refuse to take a maiden as his wife according as these (signs) are favourable or unfavourable.

इति नागाज्जुनविरचित रत्निरमणार्थं रतिशास्त्रं

नागाज्जुनरं वाढे कुमारसद्वर्णकीर्तनात्

चतुर्थपादः समाप्तः ।

CHAPTER V.

CLASSIFICATION OF THE MALES AND THEIR PHYSIONOMICAL AND CHARACTERISTIC PECULIARITIES.

पुरुषजातिर प्रकाशयेद एवं लक्षणम् ।

तुष्टिस्त्वाह ।

हं विभागं श्रोतुमिच्छामि तेषाञ्च लक्षणं प्रज्ञ ।

विस्तारेण सत्ताचक्ष यदि स्यात् करुणामयि ॥

148. Tundi said :—Oh Sage ! Now I wish to hear about the divisions of the males, and their distinctive signs and characteristics. If you are really kind to me, then tell me about them in details.

नागार्जुन उवाच ।

चत्वारः पुरुषा ब्रह्मन् नामानि तु वचनावयवम् ।

शशो मृगो वृषश्चैव चतुर्थं कुरगस्तथा ॥

149. Nagarjuna replied :—Oh Brahman ! There are four different classes of males and their names are *Shasha* (or the Hare class) ; *Mriga* or the Deer class. *Brisha* or the Bull class ; and *Ashwa* or the Horse class.

THE PHYSIONOMICAL AND THE CHARACTERISTIC
PECULIARITIES OF SHASHA OR THE HARE CLASS.

शशकजातिर लक्षण ।

नागार्जुन उवाच ।

सुदुन्दनस्तं युक्तः शीलवान् गुणवान् तथा ।

प्रियवादी सत्यभाषी शशकः सुखः स्मृतः ॥

150. The males of the Hare class are known to be soft and gentle of speech, courteous in behaviour, possessed of good qualities, and always speaking pleasing and true words.

नाहुनां लङ्घने चैव अशुराणी लघुसूनुकाः ।

कुसुमैर्लज्जितः श्रीमान् शरीर्यं देवभूजकः ॥

151. He likes, and is eager to have, the company of the virtuous. He is conspicuous by good physi-
onomical peculiarities, and is beautiful and attached to the worship of the gods.

न लङ्घनीं नागिनीं चैव सुखमिजयरायणः ।

उपश्रव्यविशुद्धं प्रवर्तते जनः सदा ॥

152. His stature is neither too short nor too tall, he is devoted to his superiors and the Dwijas, averse to adultery and always engaged in doing good to others.

वर्षेणवन्नम गच्छाः प्रापे न विच्यते जनः ।

इति ते कथितं ब्रह्मन् शशकस्य च लक्षणम् ॥

153. He is mild and self-restraint, his voice is deep, and his mind never gives way to vice. Oh Brahman ! These are the distinctive signs and characteristics of the Hare class of males.

PECULIARITIES OF THE DEER CLASS OF MALES.

स्मितमुखः स्निग्धनालय दीर्घाङ्गो वलवान् सदा ।

वृत्तगीतप्रियां व्रजन् लगीष्वं पुरुषः क्षुब्धः ॥

154. Nagarjun said:—That man is known to be of the Deer-class whose face is smiling, surface of body sleeky and limbs long, and who is always physically strong and fond of dancing and music.

नृगस्त्रेव सदाभाग दृष्टिं स्नात् चपला सदा ।

व्रजाशी गुरुदेवेषु भक्तिलान् नियतं सवेत् ॥

155. Oh great Ascetic! The eyes of a Deer-class male are always restless, and he is a voracious eater and always reverential to his superiors and Gods.

लक्ष्मकणा भवेद् यत्र तत्र गच्छति नित्यं सः ।

अभ्यागते गृहे कस्मिन् पूजयेत् यथाविधि ॥

156. He invariably attends the places where talks about "Krishna" (that is religious talks) take place, and duly entertains a person that may come to his house.

NOTE:—"Krishna" is the ninth incarnation of "Vishnu" one of the Hindu Trinity representing the preserving Power of the Almighty God. He was the son of "Vasudeva" and "Devaki, but was secretly brought up by "Nanda" and "Yashoda" for fear of "Kansa"—Krishna's maternal uncle—who tried to kill Krishna but in vain as Herod did Christ. He was the

leading spirit in the “Kurukhettra “War described in” the “Mohābharat” and it was mainly through his superior tact and ingeniousness that the “Pandavas” won the victory.

इति ते कथितं ब्रह्मन् भृगुजातिसु लक्षणं ।
तस्य लक्षणं वक्ष्ये शृणुष्वान्वितोद्युता ॥

157. I have now done with the peculiarities of the Deer-class. Now attend, to what I say, about those of the “Brisha or Bull-class.

DISTINCTIVE SIGNS AND CHARACTERISTICS OF THE

BULL-CLASS.

श्रीमनाङ्गे नताङ्गश्चतया सुरि कुटुम्बकः ।]
गुणवान् शीलवान्यैव तृतीयमीदृशी मतः ॥

158. He is known to be of the Bull-class who figure is little bent but handsome;—who has a lar number of relations and who is possessed of go qualities and agreeable behaviour.

शरीरे पूगगन्ध स्यात् जिह्वा दीर्घा तथा भवेत् ।
सूक्ष्म जण्डलं हि ब्रह्मन् ब्रह्मः स परिकीर्तितः ॥

159. He whose body] smells “areca nut” a whose tongue is long is said to be of the Bull-class.

क्रसौ च चरणी यस्य हृष्टपुष्टः कलेवर ।

योऽसौ लज्जाविहीनश्च त्वष्टः स परिकीर्तितः ॥

160.- He whose legs are short and the body fully developed, and who is shameless (i. e. impudent) is known to be of the Bull-class.

नारोदर्शनसर्वत्र यः स्यादुत्फुल्लमानसः ।

विमेति न च पापेभ्यो द्वेषः स परिकीर्तितः ॥

161. He whose mind becomes cheerful even at the sight of a woman and who is not afraid to do sinful acts belongs to the Bull-class.

निद्रां न भजति तादृकं सर्वदा भेषुनम्रियः ।

व्यभिचयं सदाभानं शयं तुरगलक्षणे ॥

162. He who is not much given to sleeping but always fond of sexual intercourse is also a male of the Bull-class. Oh great Ascetic ! Now hear about the peculiarities of the "Horse-class".

DISTINCTIVE SIGNS AND CHARACTERISTICS OF THE

HORSE-CLASS.

कर्कशाङ्गी कदाचारी सदा निर्भीकमानसः ।

दीर्घाङ्गी द्रुतगामी च तुरगः पुण्यः श्रुतः ॥

163. Nagarjun said:—The man of whom the surface of the body is rough, and who is always

addicted to foul deeds, fearless in mind, tall in stature, and fast-going is known to be of the Horse-class.

द्वारवर्गो जहानशी परविद्यापरावणः ।

तापितः चरदायेन ह्यो धर्म विवर्जितः ॥

164. He is also of the Horse-class whose complexion is black, and who is given to heinous crimes, addicted to speaking foul of (i. e., reviling) others, always irritated by sexual passions, and destitute of all sense of piety and virtue.

NOTE:—जहानशी refers to the most heinous crimes which are enumerated in the Hindu Scriptures as five in number viz. (1) killing a Brahman ; (2) drinking wine ; (3) Stealing gold ; (4) adultery with the wife of a spiritual guide or incest with one's Step-mother : (5) associating and keeping company with those who commit any of the above sinful acts.

उपभावः स्तूलाहम् किद्रां व भजते वाचित् ।

दिनारादिं कदा निष्ठेत् नादीदृशं बलाजसः ॥

165. Hot tempered, fat-bodied, and seldom enjoying sleep, he always longs for the sight of a woman all day and night.

त्रां काञ्चित् रजःशो माय रजसि च पुनः पुनः ।

वृत्तिर्न जायते तत्र मत्वाचीजसस्य हि ॥

166. He enjoys again and again any woman that may be available to him and his sexual desire is never eveny ying a hundred women.

दीर्घितं ते महाशय ! तया पुण्यवचनं ।
अधुना हिं प्रवक्ष्यामि किमन्यत् श्रीशुलिच्छसि ॥

167. Oh noble ascetic! I have told you the distinctive signs and characteristics of the different classes of males. What should I tell you now! On what other subject do you like to hear.

ASCERTAINMENT OF THE GOOD AND THE BAD SIGNS OF THE MALES.

अधुना पुण्यवचनं महाशयस्तु वचनम् ।
श्रीशुलिच्छसि हिं हिं वदस्व कथयानिधि ॥

168. Tundi said :—Oh noble and kind Sage ! Now I wish to hear what signs of the males are auspicious and what of them are inauspicious.

तच्छेषाणि प्रवक्ष्यामि शुभं शुभं वचनम् ।
शुभा नैव विदित्वाय तुमे दिव्यजानी भव ॥

169. Nagarjun replied:—Oh ascetic ! I will tell you in short about the auspicious and the inauspicious signs. Hear, learn, and be possessed of sound knowledge.

वज्रं वाजं करे वल्लु वृजायवा महम्भते ।

वज्रते सर्वसिद्धिः उ दीर्घायुज्जीवान् भवेत् ॥

170. If the sign of the Bajra, (See ante), or of a village, or of a weighing-machine be seen on the palm of a male, (then) he shall obtain success in all his ways, and shall be long-lived and prosperous.

Note :—For the likeness of a weighing machine see the seventh sign of the zodiac-called “Libra”.

Note 2 :—Some idea of the sign of a village may be obtained by seeing the picture of a “Kral”—(a Hottentot village) as it is given in many books of travels.

Note 3 :—वज्रीवान (Lakshmiban) literally one who is possessed of “Lakshmi”—who is represented as the wife of “Vishnu” and goddess of wealth and prosperity.

खड्गपञ्चादकीशच करज्ये महम्भते ।

वज्रवान् स भवेद्दीने सत्यं सत्यं न भवेत् ॥

171. The man in whose palms are seen the likenesses of “Kharga” (or Indian Scimitar), lotus, and octagon shall be surely rich in the world.

Note :—“Kharga” is an Indian scimitar resembling the leaf or blade of the sugar-cane plant. It is for this similarity that the sugar-cane plant is also called खड्ग पत्र (“Kharga-leaved”) or अशिवृक्ष (Ashi-leaved) अशि (“Ashi”) being another name of “Kharga”.

पदे नीमल्लारेषा धववज्राक्षुणा अणि ।

ओमान् च दीर्घजीवी च ललासुखी लवेहरः ।

172. He who has on the soles of his feet the likeness of a fish or the symbols of a flag, a "Bajra" and a goad, shall be prosperous, long-lived, and surpassingly happy.

Note 1.—It is said in the Hindu mythology that the last three signs are visible only on the soles of "Vishnu"—the second God of the Hindu Trinity. For peculiarities of these signs see notes before.

Note 2.—श्री (Sree) is another name for लक्ष्मी (Lakshmi)—the Goddess of Fortune. Hence श्रीवान् means possessed of good fortune or Prosperous.

पादत्रये सर्वेद्रूपं पदं चक्रं नीलम् ।

दृष्टवित्तवशाप्नोति स्वयं स्वयं न संशयः ॥

173. He shall be surely a King on the soles of whose feet are seen the signs of a lotus, a discus, and an ornamental gateway or arch.

दरणीं बृहद्युलपी च लवी पद्मोदरीपत्नी ।

लाम्बवान् वनवान् शोऽपि वरणीं वरणीं सर्वम् ॥

174. If the heels (i. e. the hinder parts of the feet) be deep and hidden (i. e. not obvious to the eye for its not being prominent), and the hollow of the soles

he like the interior of a lotus, then he shall be fortunate, wealthy and beloved of woman.

Note:—पद्मोदरोपनी—Like the interior of a lotus. This refers to the shape as well as the softness of the interior of a lotus. Hence the soles of the feet should be not only shaped, but also soft like the interior of the lotus.

विषया चरणी यस्य शूर्पाकारौ तथैव हि ।

हरिदः स च विज्ञेयः सत्यं सत्यं न वंशय ॥

175. He whose feet are ill-shaped (or ugly) or shaped like a "Shurpā" (see ante) shall be poor.

प्रश्ला गन्धीरा यस्य नाभिलीनीदरोपमं ।

पुष्टिमान स भवेत्सौख्यं आजीवनं सुखं कर्तु ॥

176. He whose navel is broad, deep, and shaped like the belly of a fish, shall be intelligent in the world, and shall enjoy happiness for life.

सीगात्माः स न जटरानिःखा सु घटवर्तिनाः ।

नर्मोदरा दृष्टिः सुःखानिश्चायुश्चरति ॥

177. He whose belly is "Shama i. e." neither long nor short—neither high nor low, shall enjoy happiness, while he whose belly is shaped like a "Ghata i. e." narrow in the upper part and swelling or bulging out in the lower part shall be indigent. The man with

his belly like that of a snake "i. e." a long-bellied man shall be poor, and if the belly is marked by good lines, it indicates long life.

Note:—"Ghata" is an Indian jar having a narrow neck and a swelling belly.

यस्मिन् प्रसूता विपुला नृपे लीनकुम्भना ।

रोमशा च शिराया च रेखाया नैव शोभना ॥

178. Broad, soft and a little high abdomen is auspicious, while the abdomen, that is covered with hairs, and streaked by venis and lines, is not of good signs.

Note:—"Basti" ("Basti") means the pelvis or the region of the belly lying below the navel.

सर्वत् सिंहवादी राजा विःख कपिकटिर्भवः ।

चतुर्भिरङ्गुलीः शला कटिर्भिरङ्गुली नन्दते ।

179. One who has his waist like that of a lion shall be king while one with his waist like that of a monkey shall be poor.

एकवलिः शलाया स्नात् श्रीर्लोक्यो विभवतिः कृत्तः ।

द्विवलिं शलायाचय्य कृत्तुर्भिरङ्गुलिः कृत्तः ।

चतुर्वलिः शलायाचय्य कृत्तुर्भिरङ्गुलिः कृत्तः ॥

180. A man with one "Bali" shall live for hundred years; with two "Balis" he shall be

fortunate, and with three "Balis" he shall be a King or a professor (i. e. a very learned man). A man is to be happy if these "Balis" are straight, while he is to be lewd if these are not straight. He whose sides of the belly are large is destined to be a king.

Note:—"Bali" means a line produced by the shrinking of the skin and is visible on the abdomen lying from side to side.

कृदुक्षिः सुपलेक्षुषा दक्षिणावर्तीजलिः ।

विपरीतेः परित्येया निर्द्वयाः सुखवर्जिताः ॥

181. The man of whom the hairs on the belly are soft, good-looking, and turned to the right shall be a king, while one who has the reverse of it shall be poor, unhappy, and servant to others.

वक्षस्त्रयदन्ता श्रेष्ठ सुगन्धिव्युत्थरीजिका ।

अन्यथा लघ्वीजनां दुरिदस्य च कारणं ॥

182. An arm-pit that is shaped like the leaf of the "Peepul" and emits good smells, and the hairs which shoot upwards is the best (i.e. auspicious) while the contrary of it, that is, an arm-pit emitting bad smell and having hairs shooting downwards is the cause of poverty.

"Note" :—The "Peepul" is a well-known tree having leaves some what similar to those of the ivy.

हृदयस्य हृदयस्थानां सख्यं पृथु
नृपानामधनानां च खरसीजमिरासकं ॥

183. Even, high, fleshy and broad regions of breasts steady (i.e. unshaken hearts) belong to the kings, that is, those who have such regions of breasts shall be kings, while men of the inferior class have their breasts full of rough hairs and streaked by veins.

Note:—हृदयद् really means the heart; hence the region of the breast in which the heart is located.

अर्थयान उदरश्च स्नात् पीयेन्महीशिराजित् ।
वक्षोऽसिद्विषते हस्ते वा निष्ठवास्तथा ॥

184. One whose region of breast is even shall be rich, while one whose region of breast is high shall be physically very strong. The man whose breast is uneven is destined to be killed by a weapon.

बाह्वक्षीकृत्य स ह्यभी गजकृत्य स नी भवेत् ।
राजायं तं विजानीयात् रविमालं प्रकीर्तितं ॥

185. It is said in the sexual science that a man who has his shoulders shaped like a plantain or like that of an Elephant is destined to be a king.

बृहद्वक्षो गजकृत्य बाह्वक्षीकृत्य पृथक् ।
जहाधानी जहाधन्य त सर्वपाद्विधीयते ॥

186. A man whose shoulder is like that of a Bull or Elephant or a plantain tree (i. e. broad and oval-

shaped) is destined to be prosperous, wealthy and prince-like.

निर्लींसी चैव भुशाली मिष्टी च विप्रले. गली ।

आजानुवन्तिती बाहुवन्ती धीनी वृषेश्वरे ।

निर्लींसी रीनशी ऋक्षी श्वेती करिकरणभो

187. Thin, slightly crooked and low arms are of good-signs; while he whose arms are round and fleshy, and hang down to knees is destined to be a king; and he whose arms are thin, hairy, short, and shaped like the trunk of an Elephant shall obtain superiority.

बाधितुन्मकरा निःस्वा आजानुवन्तिती ।

चौर्याय कण्ठजांसेय मयं मयं न वंशयः ॥

188. He whose hands are like those of a monkey is to be poor, while he whose hands look like those of a Tiger shall be physically strong; and the man of whom the skin of the palm is black is sure to be a thief.

नमिन्त्येर्विबृहं च कुलिष्टैः नमगन्धिलिः ।

नृषा हीनाः कर्विष्टैः नमन्तं धेनवन्तिताः ॥

189. A man of whom the joints between the hands and the arms are deep, well-set, and sweet-smelling is sure to be a king, but he of whom the above joints make sounds, and whose palms are cracked is destined to be mean and poor.

पितृवित्तविनाशाय नित्यात् करवलात् वराः ।
 सम्पत्तेश्चैव नित्यैश्च वनिनः परितोर्चिताः ।
 प्राक्तनकरहातारो विद्वत्तेर्विपजाः वराः ॥

190. Hollowness of the palm portends loss of paternal wealth, while he whose palm is high is to be benevolent, and he whose palms are uneven is a man of bad signs.

करैः करवलेष्वेव वाचादे रवीश्वरवैः ।
 परनारीरताः प्रीदैरुल्लेभिः स्यान् वरा जनाः ॥

191. He whose hands, palms, and breasts are red like shellac is destined to be rich while he whose palm is yellow is shall be lowly, and one with rough palms shall be poor.

न ह्ययं यः कुरुर्वाङ्मनसाः शुभाः ।
 लघाविनाश दृष्ट्वाः सुर्लघूणां निषिद्धाः कृताः ॥

192. He whose fingers are thin in the extremity is intelligent, while he whose fingers are plump is to be poor, and he whose fingers are thin is to be modest.

तार्क्ष्यं सुष्ठु धनोपयायं बहु छैः सुखैः कथा ।
 अहं हृत्पुत्रैः पुत्री स्याद्वीर्यीक्षुः लिप्यन्वितः ॥

193. He in whose palm or in the thumb or at the bottom of the thumb is seen the red sign like a

barley is sure to be a king ; and he whose divisions of fingers are long shall beget sons.

दीर्घायुः सुभगश्चैव निरुनी विरलाङ्गुलिः ।

घनाङ्गुलिय सधनीलियो रेखाश्च यस्य वै ।

वृषतेः करतलगा मणिवन्धात् समुत्तिताः ॥

194. One whose fingers are not close to one another is destined to be long-lived, prosperous and happy, while he whose fingers are close to one another shall be rich. He shall be a king from the bottom of whose palm three lines rise up and spread into the palm.

उन्नतो नांशलीङ्गुली वर्तुलीऽनुलभोदः ।

वक्षो ऋक्षश्च विपिटः सुखसीनाय नम्रभाक् ॥

195. He whose thumb is high, fleshy, and round shall be very happy while he whose thumb is crooked, short, and flat shall be unhappy and miserable.

वृषतुलानखैः क्षीवाः कुटीलः फुटितेनेराः ।

निर्धनश्च कू नखैस्तद्विवर्तैः परतर्जकाः ॥

196. He whose nails are light like chaff shall be, destitute of virility, and he whose nails are crooked, cracked and odd-looking shall be dependent on others.

कृच्छ्रादयश्च' वक्त्रां सनं लीलाय संलभं ।
मुषानां सनलं हयं विषदीतस्य दुःखिनां ॥

197. He whose mouth is darkish, soft, pleasant-looking, and not open shall be happy, and he whose mouth is dirty or unclean, not close, and the reverse of the above shall suffer life-long misery.

नृशत्रुखं दुर्भागानां लीलुखं पुत्रलाभुवात् ।
आभ्यानां वक्तुलं वक्त्रं दरिद्राणाञ्च दीर्घकं ॥

198. He whose mouth is fierce-looking shall be miserable and he whose mouth resembles that of a woman shall beget sons. One with a round mouth shall be rich while one with a long mouth shall be poor.

सनं तनालं सुखिग्रं स्वामीदं वक्तुलं सुखं ।
अनिलवदनश्चायं धन्यानानिह जायते ॥

199. He whose mouth is fleshy, sweet-scented, soft, round, and resembles that of his father shall be a leading man of the society.

चन्द्रदिम्बीवनी वक्त्रः धर्मशीलः सदा जयेत् ।
मृगमुषिकवक्त्राच्च ते नरा भाग्यवन्ति ताः ॥

200. He shall be always virtuous whose mouth is like the crescent of the moon, but one whose mouth is

like that of a deer or mouse shall be always unfortunate.

Note:—It should be noted that in a deer or a mouse the region of the mouth is projectied, and the upper lip is protuberant and overhangs the lower one which is thus kept out of sight.

पञ्चवक्त्राश्च पुरुषा धनधान्यादिसौमिनः ।

न ह्यस्यवदना द्वे द्वे दुःखद्वारिद्र्यभागिनः ॥

201. Those who are lotus-mouthed, that is, whose mouths are lovely (smiling) like the lotus shall enjoy riches and prosperity, while those who have no smiles on their faces that is, who are always gloomy and cheerless shall suffer misery and poverty.

धनाकारं वरेन्द्रानां शिरो दीर्घञ्च दुःखिनां ।

अवलानाञ्च अधानां शिरो खूणं पटं पुनः ॥

202. The heads of the kings are like umbrellas and those of the miserable are long, while the vile persons have the heads that are plump and like the roof.

Note :—Mark the distinctions of the three different classes of heads. In the first case the upper part high and the sides slanting giving it the semblance an open umbrella. In the second case it is tall and slender, and in the third it is plump and the upper part is flat like a roof.

सूक्ष्मशीर्षो नरो यस्तु धनवान् परितोषितः ।
सन्नासारेण शीर्षेण पापवी जायवाचिहः ॥

203. He who has a big head shall be rich, and he with a head shaped like a spear shall be a king.

विपलेन तु शीर्षेण नरेन्द्रः पुण्यहेतुतः ।
दीर्घशीर्षश्चिरौ यस्तु दुःखितो नात्र संशयः ॥
गजकुलशिरो यस्तु राजा साक्षात् संशयः ॥

204. The man whose head is uneven shall be virtuous, while one with a tall and thin head shall be miserable, and he whose head is like that of an elephant shall be surely a king.

शिखावमुन्नतं यस्य प्रसन्नश्च शिरो यदि ।
स राजा दृष्टिवी संतो गजवाजिसर्पनिजाः ।

205. If the head of a man be high, broad, and marked by veins, then he shall be a king and enjoy his kingdom (of the earth) along with the possessions of horses and elephants, that is, he shall be a great king.

कृष्णैराकुलितैः केशैः सिन्धेरैर्ललासवैः ।
अतिज्ञागैर्वृद्धमिश्रं न चातिवृद्धमिष्टयाः ॥

206. He whose hairs are black, little curly, soft and sleeky, grown out of the pores one by one, not too profuse, and not divided in the ends shall be surely a king.

रक्ताक्षाय नरा ये च व्याघ्रसिंहास्तु कोपना ।

कुक्कुटाक्षः सदा दक्षः परोक्षः शुभलोचनाः ॥

207. Those whose eyes are red like blood are wrathful like the tigers and the lions, and he whose eyes are like those of a cock is clever and prudent.

Note;—दक्षः indicates power of adopting means according to present need, while परोक्षः means sagaciousness in adopting means to ends.

न स्त्री त्यजति रक्ताक्षं नार्थः कपिललोचनं ।

न सुवर्त्री न हि श्रेष्ठं दक्षो ह्येष धनं सुखं ॥

208. He whose eyes are blood-red never suffers the separation of woman and one with tawny eyes is never in want of money, while he that has good and auspicious eyes always enjoys affluence, beauty, prosperity and happiness.

"Note"—"Kapil" indicates a dark colour inclining to red.

पक्ष्मभिः सुघनेः स्निग्धैः कृष्णैः सूक्ष्मैः सुभाग्यवान् ।

कपिलेर्विरलैः सूक्ष्मैर्विन्द्या भवति नानवाः ॥

विनाहः पुनरेवास्तु सुवीर्यं च वीजनं ।

न गारी रेचते त्वया राजा वारि वशीभवत् ॥

209 & 210. Dense sleeky and soft, black, and thick eyelashes make a man fortunate, while those with tawny

sparse, and thick hairs on their eye-lids are of blame-able character.

तद्विषयं पुनरागम्य मत्तन्वागुल्लक्षणम् ।

अत्रापि किं मन्त्र्यादि विवक्ष्यन् श्रीकृतिः ॥

211 I have now done with the anspicious and inanspicious signs of the different classes of males. What more should I now tell you! On what other subjects do you like to hear.

CHAPTER VI.

SELECTION OF SUITABLE BRIDES FOR DIFFERENT CLASSES OF MALES.

बुद्धिमान् ।

‘मल वरस उ देव या नारी वत्समा भवेत् ।

‘दृष्टुं महाभाग कृष्ण वदि वर्चः ॥

212. Tundi said:—Oh noble Sage ! If you are kind to me, then tell me what class of female will be my favourite—that is, will suit what class of females.

‘विदं पचः युवा प्रहस्य कमलाननः ।

‘नारायणी धीमान् उवाच सादरं ततः ॥

213. Hearing these words of “Tundi” the wise and affectionate Sage Nagarjun smiled a good smile, and told him affectionately.

नारायण उवाच ।

‘मम भी ब्रह्मन् वस या रमणी गुभा ।

‘ने न्यस्यामि पद्मलोऽस्तु कथं भवान् ॥

214. Tundi said:—Oh Brahman ! Now hear me what I have to say about good matches for what men. I will tell you gradually about them. Why should you be impatient?

चित्रिणी प्रथमा वारी या प्रीता पद्मसिन्धो
सा तु शशकपत्री सात् जानीहि सुगिपुत्राय ॥

215. Oh great ascetic ! Know this that the first class woman who has been named "Padmini" and who emits lotus-scent from her body is the pet wife for-the "Shasha" or Hare class of males.

बहुना किमिच्छीते न मिलनं साधवीर्यदि ।
राजते ती महाभागः लक्ष्मीनारायणायिव ॥

216. Oh great man ! What more shall I tell you about such a union than saying that if such a match actually takes place, it is like the union of "Lakshmi" (the goddess of Fortune) with "Narayan" (the God representing the preserving power of the Almighty).

Note;—"Narayan" is another name for Vishnu one of the chief god of the Hindu Trinity.

चित्राणी द्वितीयाङ्गनारीः सा प्रीता चित्रसुन्दरी ।
सा हि मृगस्य पत्नी सात् जानीहि नरकुलम् ॥

217. Oh great man ! The second class of woman who has been named "Chittrani" and who is beautiful like a painting is the suitable wife for a male of the Deer-class.

बहुना किमिच्छीते न मिलनं साधवीर्यदि ।
जीमते ती महाभागः शार्ङ्गवीर्यस्यैवरायिव ॥

218. It will suffice if I tell you that a union be-

between these two classes is like that between "Parbutty" and "Shanker."

NOTE:—"Parbutty is the daughter of the Himalayas and the wife of Shanker, another name of "Siva" one of the Hindu Trinity representing the Destructive Power of the Almighty.

ग्रहिणी तृतीया नारी वा ग्रीष्मा चारुग्रहिणी ।

सा हि वषट्पटी स्यात् जानीहि नरसत्तम ॥

219. Oh great man ! know that the third class of woman "Shankhini" who smells alkali is the suitable wife for the Bull-class male.

बहुना किनिहीकतेन मित्रेण व्याचर्यते हि ।

श्रीमते ली सहासाग रतिपञ्चराविव ॥

220. What more should I tell you about this union than say that, if such an union takes place it is like the union between "Rati" and "Panchbana (i.e. Cupid).

NOTE:—"Rati" is the Indian Venus.—wife of Kamdeva or Cupid. She is the gooddess of beauty and love.

NOTE:—"Panchaban is an epithet of "Cupid who is said to have "Panch" i.e. five. "bana" or arrows. In the Sanskrit literature these five arrows are named —(1) लोभन or Fascination ; (2) उन्मादन or causing madness ; (3) शीघ्र or Drying up or weakening the

body ; (4) तापव or Causing heat over the body ; and
(5) रुचव or Suspension of the functions of faculties.
These arrows figuratively represent the different States
of the mind caused by an intense love.

अथ ब्रह्मन् प्रपच्छामि चतुर्षां वाण्याङ्गना ।

ना हि तुल्यमस्मीं साव् वानीहि रुचिलचम ॥

221. Oh great ascetic ! Bear in mind that the
fourth class of woman called the Hastini is the suit-
able match for a male of the Horse-class.

बहुना क्विपिछीमेव निवपं सायदीर्वदि

दुःखदं प्रीतिदयापि त्वं त्वं य त्वं ॥

222. I tell you for certain that a union between
the above two classess is productive of happiness and
pleasure.

मन्दोदरी कर्तुं गच्छ प्रीतिरिति रत्नप्रीति वया ।

वयाङ्गना वयाङ्गना त्वं त्वं जयोदित ॥

223. I assure you that as "Mandodari is an
excellent wife for the Lord of Lanka, so a "Hastini"
shall be a suitable wife for a male of the Horse-class.

NOTE:—"Mandodari" was the beloved wife of
"Ravana" the "Rakshas king of Lanka, modern
Ceylon.

एवम् एव एतं तथा ब्रह्मन् महतीं उदितं मया ।

अधुना किं प्रत्यानि किं ते मनसि वर्तते ?

224. Oh Brahman ! I have now answered all the questions that were asked by you. What should I tell you now ? what is your intention ?

CHAPTER VII.

A DISCOURSE ON THE FEMALE MENSES.

तुष्टिकुवाच ।

ऋतुविवरणं देव श्रोतुं मे वासना हृदि ।

वदस्व महाभाग नारीणां ऋतुलक्षणं ॥

225. Tundi said.—Oh Lord, Now my intention is to hear about the menses of the females. Oh great Sage kindly tell me about the good and the bad signs of it.

नागार्जुन उवाच ।

कीर्त्तयिष्यामि ते ब्रह्मन् नारीणां ऋतुलक्षणं ।

श्रोतुं यस्मात् महाभाग कौतुकं जायते तव ॥

226. Nagarjun replied:—Oh Brahman ! As you are curious to hear about the female menses, I will tell you about the good and the bad signs of them, that is, I will tell you how the appearance of the first menses indicate future good or evil according as it takes place at different times and days.

आद्यऋतुमतो नारी यदा स्यात् मुनिपुङ्गव ।

तदा विधिफलं यच्च आदौ तत् शृणु तापस ॥

227. O ascetic ! First hear about the influence of the different days of the moon on the first appearance

of the menses, that is, first let me tell about the auspicious or ominous nature of the first appearance of the menses according as it takes place on the different days of the moon.

NOTE:—"Tithi" means the day of the moon.

आयुर्वेदी महाभाग दृश्यते तु मतान्तरं ।

तस्मात् सारं नमुदृत्य वक्ष्यामि तव तापस ॥

228. O ascetic ! There are differences of opinion as regards the influence of the different days of the moon on the first appearance of the menses. I have therefore collected the essential portions of the different views, and I will now tell you about them.

प्रतिपदि महाभाग यदि नारी रजःस्रला ।

सत्यं सत्यमहं वक्षे सा नारी चिररोगिणी ॥

229. If a woman gets her first menses on the first day of moon, then she shall surely suffer from life-long illness.

केचित्तद्वनि हि ब्रह्मन् प्रतिपदि रजःस्रला ।

अचिरान् निव्रियते सा हि प्रति शास्त्रविदां मतं ॥

230. Some say again that in the opinion of these that are versed in the "Shastras" the woman that gets her first menses on the first day of the moon shall die within a short time.

E.

रजःस्रवा रजणी च पिलीलायां भवद् यदि ।

उद्वाहिनी भवेत् सा हि कीर्तिनां शास्त्राविदेः ॥

केचिदहनि हि ब्रह्मन् तृतीयायां रजःस्रवा ।

जृतिहीना भवेत् सा हि इति शास्त्रविनिर्णयः ॥

231. and 232.—In the opinion of those versed in the “Shastras” she that has her first menses on the second day of the moon shall be indifferent minded, while in the opinion of others she shall be devoid of memory.

NOTE:—In Sanskrit जृति means the exact retention of what has been previously experienced cf.—चतुर्जुन विप्रशब्दांमनीष जृति

तृतीयायां जज्ञानाव यदि गारी रजःस्रवा ।

अपुत्रा सा भवेत्तारी सत्यं सत्यं जलोदितं ॥

केचिदहनि हि ब्रह्मन् तृतीयायां रजःस्रवा ।

अनु त्वर्षं भवेत्तस्याः कीर्तिनां शास्त्राविदेः ॥

233 & 234.—The woman who gets her first menses on the third day of the moon shall be childless, while in the opinion of others her menses will bear no fruits.

रजःस्रवा गारी या च प्रथमं तत्पतिष्ठति ।

मन्त्रनिर्घृयते तस्या गर्भे वा प्रसवाये हि ॥

केचिदहनि हि ब्रह्मन् या गारी चतुर्थीतिपी ।

अनुमती भवेत् सा हि जन्मवत्या च संस्रवः ॥

235 & 236. The children of the woman who gets

SCIENCE OF LIFE.

first menstruated on ^{the} fourth day of the moon shall die in the womb or just after its birth, while others hold that she shall be barren for life.

रजणी या महभाग पञ्चम्यां वै रजःस्रला ।
मृतकल्या च सा भूत्वा जीवेत चिररोगिणी ॥

केचिद्वदन्ति हे ब्रह्मन् पञ्चम्यां वा रजःस्रला ।
अचिरात् म्रियते सा हि न च वै दीर्घजीविनी ॥

237 & 238. The woman who first menstruates on the fifth day of the moon, shall be never free from sickness, shall lead a death like life or shall be dead.

षष्ठ्या ऋतुमती नारी म्रियते साचिरद भुव ।
जीवनं विफलं तस्या जन्म च विफलं भवेत् ॥

केचिद्वदन्ति हे ब्रह्मन् षष्ठ्यां ऋतुमती यदि ।
मृतकल्या च सा भूत्वा जीवती चिररोगिणी ॥

239 & 240. The woman who gets her first menses on the sixth day of the moon, shall surely lose her life within a very short time, and hence her birth and life go for nothing, while others say that she shall live like a dying man always suffering from protracted illness.

सप्तम्यां या भवेन्नारी ऋतुवती मुनीश्वरः ।
जन्ममम्या भवेत् सा हि सत्यं सत्यं मयोदितं ॥

केचिद्वदन्ति हे ब्रह्मन् सप्तम्यां वा रजःस्त्रया ।
काकवत्या भवेत् सा हि शिवेन भाषितव्निद' ॥

241 Et 242. The woman whose first menses appear on the seventh day of the moon shall be barren for life while in the opinion of others she shall be barren after bearing only a Single child.

NOTE:—काकवत्या means a woman who has no conception after the birth of only one child. This word has its origin in the belief that the crow (kak) conceives only once in her whole life.

अष्टम्यां वा ब्रह्मभाग आद्य चतुस्रती भवेत् ।
दुस्त्रैश्चर्यं लज्जायुक्ता सा भवेन्नान् संशयः ॥

केचिद्वदन्ति हे ब्रह्मन् अष्टम्यां वा रजःस्त्रया ।
नागिनी सा हि विज्ञेया नान् कार्या विचारणा ॥

243 Et 244. The woman who gets first menstruation on the eighth day of the moon shall enjoy happiness and prosperity, while others say that she shall be surely like a female serpent.

NOTE:—नागिनी is the famine of नाग (Naga). In Sanskrit Mythology "Naga (नाग) is a class of demi-gods with human faces and serpents tails. "Naga" or Serpent is also the symbol of one of the deadly sins पातव्रता or "Envy. Hence नागिनी represents a most evious and treacherous woman.

नवम्यां सुभगा नारी यदि स्यात् सा रजःखला ।
सुखं भुक्ता महाभाग क्षिरं जीवति निश्चितं ॥

केचिद्वदन्ति हि ब्रह्मन् नवम्यां यां रजःखला ।
निरोगिणी च सा नारी तथा पतिसौहार्दिनी ॥

245 & 246. The woman whose menses appear first on the ninth day of the moon shall enjoy happiness and long life, while others say that she shall be free of all diseases, and beloved of her husband.

दशम्यां या भवेन्नारी ऋतुमती सुनीचर ।
कुलटा सा विज्ञेया रतिशास्त्रे प्रकीर्तितं ॥

केचिद्वदन्ति हि ब्रह्मन् दशम्यां या रजःखला ।
राक्षसी सा च विज्ञेया गीयते शास्त्रकोविदैः ॥

247 & 248. It has been said in the "Rati Shastra" that the woman whose menses appear first on the "tenth" day of the moon shall be known as of loose character, while others say that she is known by the name as a "Rakshashi."

Note :—राक्षसी is the feminine of राक्षस a class of being described in the Hindu mythology as having a gigantic figure, and fierce temper. She is also a voracious eater even of raw meats. Hence राक्षसी ("Rakshashi") represents a "fierce and gluttonous woman."

एकादश्यां महाभाग या नारी ऋतुमती भवेत् ।
 निश्चितं निश्चितं वल्ले सा भवेत् कुलघातिनी ॥
 केचिद्वदन्ति हे ब्रह्मन् एकादश्यां रजःस्रवा ।
 डाकिनी सा हि विज्ञेया सत्यं सत्यं न संशयः ॥

249 & 250. The woman who gets her first menses on the "eleventh" day of the moon shall be surely of loose character and bring stain on his family, while others hold that she shall be surely known as a female demon (Dakini)..

ऋतुमती महाभाग द्वादश्यां चैत्ररात्र्या ।
 धर्मशीला भवेत् सा हि सत्यं सत्यं सयोदितं ॥
 केचिद्वदन्ति हे ब्रह्मन् द्वादश्यां चेत् रजःस्रवा ।
 योगिनी सा भवेन्नारी सत्यं सत्यं न संशयः ॥

251 & 252. If the woman attains her first menses on the twelfth day of the moon, she shall be virtuous, while others say that she shall be like a "Jogini" in nature.

Note :—"Dakini" and "Jogini" are two different classes of spirits holding a middle place between men and the gods. They are said to be the attendants of "Hara" and "Purbatty", and have the power of bringing men under their-influence by enticement, and then doing evil to them. Among the above two classes the "Dakini" has a greater evil propensity than the "Jogini".

त्रयोदश्यां मङ्गलाभागे यदि ऋतुमती भवेत् ।

वैधव्यं न भवेत्तस्याः सा च पतिपरायणा ॥

केचिद्वदन्ति हि ब्रह्मन् त्रयोदश्यां तिथौ यदि ।

ऋतुमती भवेन्नारी साञ्ची पतिव्रता हि सा ॥

253 & 254. She who gets her first menses on the thirteenth day of the moon shall be never a widow and always devoted to her husband, while others say that she shall be "Shadhwi" i.e. faithful, and "Patibrata" i.e. devoted to her husband.

Note :—The Hindus have a very high ideal about the qualifications of a साञ्ची (Shadhwi) and पतिव्रता ("Patibrata"). cf.

पतिं न्या नाभिचरति मनीषाक्कायसंयता ।

सा भर्तृलोकानाऽप्रीति सङ्गि साञ्चीतिचीच्यते ॥

that is, a woman is called "Shadhwi" whose mind, word, and body are restrained, and always centered around her husband. cf also.

आर्त्ताक्षे मुदिते हृष्टा

प्रीषिते मलिना कृशा ।

मृते म्रियेत या पतौ सा

स्त्री ज्ञेया पतिव्रता ॥

that is, a woman is called "Patibrata" who suffers, while her husband suffers, becomes cheerful when her husband is glad, and sad and weak when her husband is gone to a distant place, and dies when her husband dies.

आयच्छतुसती या च चतुर्दश्यां सुगोश्वर ।
सा भुङ्क्ते शीतदुःखानि सत्यं सत्यं न संशयः ॥

केचिददन्ति हे ब्रह्मन् चतुर्दश्यां रजःखला ।
या नारी लक्ष्मीहीना सा भवेत्येष सुनिश्चितं ॥

255 & 256. The woman whose first menses take place on the fourteenth day of the moon shall suffer misery and affliction, while others say that she shall be surely abandoned by fortune, (i.e. shall be unfortunate and poor.)

पूर्णिमायां महाभाग चतुसती भवेद् यदि ।
भाग्यवती भवेत् सा हि पुत्रपौत्रविर्धिनी ॥

केचिददन्ति हे ब्रह्मन् पूर्णिमायां रजःखला ।
रमणी या भवेत् सा हि सदा कमलाकपिणी ॥

257 & 258. If the first menses appear on the full moon day, the woman shall be favoured by fortune and shall have sons and grandsons; while others say that she shall be herself like the goddess of fortune.

Note:—"Kamala" is another name of "Lakshmi" the goddess of fortune.

अमावस्यानियौ ब्रह्मन् चतुसती भवेद् यदि ।
गर्हिता कुलटा सा हि सदा अम्रियपादिनी ॥

केचिद्वदन्ति हे ब्रह्मन् अमायां या रजस्वला ।
व्याधिमृत्ता ज्वराक्षौभां सा भवेन्नात्र संशयः ॥

259 & 260. But if the first menses appear on the new moon day, the woman shall be proud, and of loose character and rude words, while others say that she shall be afflicted with diseases and fevers—about which there is not even the least doubt.

इति ते कथितं ब्रह्मन् तव यन् मानसीदितम् ।
अधुना किं प्रवक्ष्यामि किलन्यत् श्रीतुमिच्छसि ॥

261. Oh Brahman! I have now answered the questions that occurred in your mind. Now tell me on what other subject you like to hear.

अधूना वद मे ब्रह्मन् वारफलमनुत्तमम् ।
हृष्या ते महाभाग प्राप्नुयां ज्ञानमुत्तमम् ॥

262. Tundi said—Oh Brahman! Now tell me about the results of the first menstruation according as it takes place on the different days of the week.

शृणु ब्रह्मन् प्रवक्ष्यामि वारफलमनुत्तमम् ।
इति ज्ञात्वा महाभाग रतौ ज्ञानयुतो भव ॥

263. Nagarjun said:—Oh Brahman! I am now going to tell you about the effects of the different days of the week on the first menses. Know all these things and be wise in the sexual science.

आश्वत्थमती नारी वासरे या भङ्गरक्षे ।

वैधव्यं जायते तस्याः सत्यं सत्यं सुनीश्वर ॥

264. O great ascetic! Know it for certain that who gets her first menses on Sunday shall be a widow.

सन्द्रे च रमणी या हि आश्वत्थमती भवेत् ।

पतिव्रता सुशीला सा तथा पतिशीहागिनो ॥

265. She whose first menses appear on Monday shall be devoted to her husband, well-behaved, and beloved of her husband.

कुजे वारे महाभाग प्रथमं या रजस्वला ।

कुलटा सा भवेद् ब्रह्मन् रतिशाली प्रकीर्तितम् ॥

266. It has been said in the sexual science that if the first menses of a woman appear on Tuesday shall be of loose character.

Note :—"Kuja" is another name of "Mangal."

शोमशुते भवेद् ब्रह्मन् यदि कापि रजस्वला ।

सा नारी रमणीश्रेष्ठा सुखसौभाग्यसंयुता ॥

267. She is the best of her-classes and shall enjoy happiness and fortune who gets her first menses on Wednesday.

Note :—शोमशुत ("Shoma Shuta") is an epithet of बुध ("Budha") who is said to be the son of "Shoma"

Moon. In this way "Mangall" is said to be the Earth. Perhaps these stories preserve the memories of astronomical events and remind us that very long ago the internal heat of the earth became so high at a time that some portion of our planet was detached from its main body and was flung up in the heaven ultimately receiving the name **जङ्गल** or Mars. Perhaps in the same way the planet **बुध** or Mercury was flung up from the body of the Moon.

गुरौ द्विने च या नारी पश्यति प्रयत्नं रत्नः ।

श्रीमांशं धनवान् तस्य पतिः स्वात् धानं संशयः ॥

The husband of the woman who gets her first menses on Thursday shall be fortunate and wealthy.

Note :—"Brihasphati" is said to be the preceptor hence he is generally called **गुरु** ("Guru") or preceptor. Astronomical name—"Jupiter"

दैत्यगुरौ जहाभाग यदि रजस्वला भवेत् ।

च सा न तस्य चि

269. She who gets her first menses on Friday shall be the mother of many sons, and her sons shall be long-lived.

Note :—"शुक्र (Shukra)" is said to be the preceptor of the "Asuras" ; hence, he is generally called : **बुध** ("Daitya-Guru"). Astronomical name—"Venus".

मन्द मन्था मवेक्षारी यदि षष्ठमती भवेत् ।
मीक्षं वारफलं ज्ञेयम् रविभास्वीदितं यथा ॥

270. If a woman gets her first menses on Saturday she shall be barren for life. These are the different results of the first menses appearing on the different days of the week.

"Note":—जम्भ ("Bad") is an epithet of शनि ("Saturn" and has its origin in the belief that even the look of Saturn is quite enough to bring down evil on a man.

अथवा मन्द ते देव जातफलमुपयजम् ।
तथा चेन्नपि ते मतम् श्रीर्षु कीदृशं भव ॥

271. Tundi said—Oh sage! If you are kind to me, tell me now about the results of the first menstruation according as it takes place in the different months of the year.

अथ जज्ञम् प्रवक्ष्यामि जातफलं वषावधम् ।
वक्ष्यामि तुवमे तस्य प्राधान्यं सजयाप्स्यसि ॥

272. Nagarjun replied :—Oh Brahman! I am now going to tell you about the effects of different months of the year on the first menses. On hearing about it, you will attain superiority in the world.

वैशाखे शुभदे ब्रह्मन् प्रथमं या रजस्तला ।
 सुहासिनी भवेत् सा हि सदा सुप्रियवादिनी ॥

273. If a woman's first menses appear in the month of "Bysak", she shall speak sweet words to all.

यदि ज्यैष्ठे महाभाग पश्यति प्रथमं रजः ।
 वैधव्यं जायते तस्याः सत्यं सत्यं न संशयः ॥

274. The woman whose first menses appear in the month of "Jaista" shall be surely a widow.

आषाढे पवित्रं चैव यदि ऋतुमती भवेत् ।
 ऐश्वर्यशालिनी सा हि रातः ॥

275. It is said in the sexual science that she who sees herself menstruated in the month of Ashar shall be prosperous.

ऋतुमती यदा नारी यावन् सुनिपुणव ।
 सृतवत्सां विजायीयात् तां नारीं चिरदुःखिनीम् ॥

276. The woman whose first menses appear in the month of "Sravan" shall give birth to dead (still-born) children, and she shall be miserable for life.

यदि ऋतुमती कापि भाद्रे स्यान् सुनिपुण्य ।
जरारीगसमाक्रीणां आजन्मजर्यानिवाम् ॥

277. She who gets her first menses in "Bhaddra" shall be subject to wasting diseases from the beginning to the end of her life.

आयऋतुमती ब्रह्मन् आश्विने वा हि कामिनी ।
मृतवत्सां विजानीयात् तां नारी चिरदुःखिनीम् ॥

278. The woman whose first menses appear in the month of "Aswin" shall deliver still-born children and live a miserable life.

कार्तिके यदि हे ब्रह्मन् आयऋतुमती भवेत् ।
स्वकुलनाशना सा हि सत्यं सत्यं मयोदितम् ॥

279. I tell you for certain that the woman who gets her first menses in the month of 'Kartik' shall bring ruin to her family.

सार्गशीर्षे सहाभाग यदि ऋतुमती भवेत् ।
धर्मशीला सदा साध्वी सा नारी नात्र संशयः ॥

280. If a womans' first menses appear in the month of "Aghran" then she shall be undoubtedly a virtuous woman and faithful to her husband,

पौषे नास्ति जहाभाग यदि ऋतुमती भवेत् ।

रतिविह्वला चान्वह्यी कीर्तिनं शाल्वकोविदेः ॥

281. It has been said by those that are versed in the "Shastras" that a woman whose first menses appear in the month of "Pous" shall be extremely passionate and handsome in figure.

जाघे ऋतुमती नारी यदि श्यान् जरपुङ्खव ।

पतिव्रता परिज्ञेया सा नारी नात्र संशयः ॥

282. She is known to be a faithful and devoted wife who gets her first menses in "Magh".

वहुपुत्रवती नारी फाल्गुने चारजखला ।

तस्याः पुत्राश्च हे ब्रह्मन् भवन्ति चिरजीविनः ॥

283. She whose first menses appear in "Falgoon" shall be mother of many sons, and her sons will also enjoy long life.

जघ्नास्ति जहाभाग पश्यति प्रथमं रजः ।

या च सा रमणी वृत्तन् सदनोन्मादिनी सवेत् ॥

284. She who gets her first menses in the month "Chaitra" shall be mad with her sexual desires that is, shall be extremely passionate.

NOTE :—"Madhumasha is another name for the month of "Chaitra."

NOTE 2. The Indian year commences with the

1st of "Bysak" which corresponds with the 14th or the 15th of April.

मासफलं तव प्रीतिं एतिशास्त्रे धर्षोदितम् ।

क्षिप्ततः संप्रवक्ष्यामि वदस्व भक्तितत्पर ॥

नक्षत्रफलमाचक्षु कृपया तापसेश्वर ।

तदहं श्रोतुमिच्छामि दासोऽहं तव नान्यथा ॥

286. Tundi said.—Oh greatest of the sage : Tell me kindly about the effects of the different stars on the first menses. I am desirous to hear about them, and I am always obedient to you.

त्वं जल परमो भक्तो जानामि त्वां सुनीश्वर ।

त्वयि मे गोपनं नास्ति शृणु सर्वं सदासतः ॥

287. Nagarjun replied :—Oh ! greatest of the "Muni! I know that you are highly devoted to me. I have nothing to hide from you. Hear everything as you like.

NOTE :—In Sanskrit literature "Muni" is said to be a person the calmness of whose mind is disturbed neither by happiness nor by sorrow, and who is above fear and anger.

अश्विनी शुभदा ब्रह्मन् तस्यां चतुसती यदि ।

सुखं भुक्त्वा च सा नारी पतिप्रणयिनौ भवेत् ॥

288. "Aswini is an auspicious constellation and if a woman menstruate durin its

she shall enjoy happiness and be beloved of her husband.

भरणी दुःखदा चेव जानीहि सुनिपुणव ।

तस्यां ऋतुसती या हि सा नारी विधवा भवेत् ॥

289. The second Constellation "Bharani" is productive of misery, and she who first menstruates during influence shall be widow.

कृत्तिकायां महाभाग यदि ऋतुसती भवेत् ।

दरिद्रा सा भवेन्नित्यं सर्वदा दुःखभागिनी ॥

290. She who gets her first menses during the influence of "Krittika" shall be poor and always miserable.

पशुभा रोहिणी ब्रह्मन् किं वक्ष्यामि तवाग्रतः ।

विधवा सा भवेन्नारी तस्यां ऋतुसती यदि ॥

291. I can assure you that she whose first menses appear during the influence of "Rohini" shall be a widow.

मृगशिरा तथा

॥

तस्याञ्च विधवा नारी सत्यं सत्यं जयोदितम् ॥

292. "Mrigshira, is always an inauspicious Constellation and if the first menses take place during its influence a woman shall lose her husband

आर्द्रयाश्च महाभाग रजसी या रजस्तला ।
विधवा सा परिज्ञेया कीर्त्तितं शास्त्रकीविदैः ॥

293. First menses while appear during the influence of "Ardra" portend the death of a woman's husband.

पुनर्वसुसंज्ञे ब्रह्मन् नक्षत्रे या रजस्तला ।
श्रीकातुरा भवेत् सा हि सत्यं सत्यं न संशयः ॥

294. She who first menstruates during the ascendancy of "Punarbashu" shall be always afflicted by griefs.

पुदायंति न ब्रह्मन् धातु ऋतुमती भवेत् ।
सुखिनी सा भवत् नत्य कीर्त्तितं शास्त्रकीविदैः ॥

295. Those who are versed in the "Shastras" say that the woman whose first menses appear during the influence of "Pushya" shall be happy.

अश्लेषायां महाभाग यदि ऋतुमती भवेत् ।
ऐश्वर्यशालिनी भुत्वा चिरं जीवति सा भुवत् ॥

296. If a woman's first menses appear during the ascendancy of "Ashlesha, she shall surely enjoy prolonged life.

मघायां यदि हि ब्रह्मन् आद्य ऋतुजती भवेत् ।
शोकानुरा भवेत् सा हि सत्यं सत्यं सुनीश्वर ॥

297. If a lady gets her first menses during the influence of "Magha, she shall be afflicted by griefs.

पूर्वफल्गुन नक्षत्रे यदि नारी पङ्कः स्वया ।
विधवा सा परिज्ञेया तथा च हतभागिनी ॥

298. A woman shall be a widow and unfortunate her first menses appear during the influence of "Purba Falgoony."

उत्तरफल्गुनी ब्रह्मन् सर्वदा शुभधारिणी ।
स्या ऋतुतो च भवेत् सुखभागिनी ॥

299. "Uttar Falgoony is always auspicious and a woman getting her first menses during its influence shall be happy in her life.

आद्य ऋतुजती नारी हृदायां यदि तामस ।
ऐश्वर्यशालिनी भूत्वा पतिप्रसादनी भवेत् ॥

300. If a woman first menstruates during the ascendancy of "Hasta", she shall enjoy prosper the love of her husband.

ENCE OF LIFE

चित्रायाश्च महाभावा यदि रजस्वला भवेत् ।

हस्ताफलवाप्नोति सत्यं सत्यं वदन्ति ते ॥

301. The results of the first menses appearing during the ascendancy of "Chitra" shall be the same as the menses taking place under influence of "Hasta".

स्वाती च विशाखा चैव अनुराधा मुनीश्वर ।

शुभदाः सुखदाः सर्व्वाः पत्युरायुर्विवर्द्धनी ॥

302. Oh greatest of the Munis! The three constellations named "Shwati", "Bishakha" and "Anuradha" are always productive of happiness and welfare. They also bring longevity to the husband.

ज्येष्ठायां यदि हे ब्रह्मन् का हि नार रजस्वला ।

शीकातुरा भवेत् सा हि कीर्त्तितं विवर्धेरिति ॥

303. If the first menses during the ascendancy of "Jeshtya", she shall be afflicted by griefs. So it has been said by the wise.

शुभदायां मूलायाश्च यदि नारी रजस्वला ।

धनधान्यादिसम्पन्ना नारी नात्र संशयः ॥

304. If the first menses of a woman appear during the ascendancy of auspicious "Mula" she shall surely enjoy wealth and prosperity.

SCIENCE OF LIFE.

पूर्वाषाढा महाभाग शोकदुःखविधायिनी ।
तस्यां ऋतुमती या हि विधवा सा भवेद् भुवम् ॥

305. "Purbashara" brings in affliction and misery and she who menstruates during its ascendancy is sure to be a widow.

आद्य ऋतुमती या हि ऋचे उत्तराषाढाके ।
पतिव्रता च सा नारी सर्वदा सुखभागिनी ॥

306. If a woman's first menses appear during the influence of "Uttar-Asadha", she shall be "Patibrata" (devotch to her husband) and always happy.

अनगायां महाभाग यदि ऋतुमती भवत् ।
धनधान्यादिसम्पन्ना सा नारी नान्न संशयः ॥

307. If the appearance of the first menses takes place during the ascendancy of "Sravana", the woman shall be favoured by wealth and prosperity

धनिष्ठा सुखदा व्रतान् तथा च शतभिषिके ।
उत्तरभाद्रपदा च सा सुखविर्वर्द्धिनी ॥

308. The three constellations named "Dhanistha", "Shatabhisha" and "Uttar-Bhaddhrapada" bring happiness to the woman who gets her first menses during their ascendancy.

SCIENCE OF LIFE.

पूरुजभाद्रपदा चैव सदा दुःखविघातिनी ।
तस्यां ऋतुमती वा हि विधवा सा सुनिश्चितम् ॥

309. "Purba-Bhaddrapada always brings in misery, and she who gets her first menses during its ascendancy is sure to be a widow.

रेवती सुखदादित्वं तस्यां ऋतुमती यदि ।
धनधान्यवती सा हि ऋक्षफलं प्रकीर्तितम् ॥

310. "Rebati" always leads to happiness and if the first menses are seen during its ascendancy, the woman shall enjoy wealth and prosperity. These are the effects of the influences of stars on the menses of the women.

दिवारात्रि फलं ब्रुहि श्रोतुमिच्छानि तापस ।
सम्याफलञ्च हे देव कृपया मद ततः ॥

311. Tundi Said—Oh Sage ! Now I wish to hear, and kindly tell me, about the effects of the day-time, the night-time, and the twilight: on the first menses, that is, kindly tell me what would be the results of the first menstruation according as it appears, in day-time, in night or at the dawn of the day or at the dusk of the evening.

अथ भक्त प्रवक्ष्यामि यत् यद् पृष्टं त्वया नम ।
अङ्गि ऋतुमती नारी स्त्रीयनशक्तकारिणी ॥

312. Nagarjun said :—Hear me and I will answer your questions one by one. She who gets her first menses in the day-time shall bring good to her ownself.

ऋतुसती यदा नारी निशायामथ तापस ।

पत्युः प्रणयिनी सा हि पत्युर्लङ्घनकारिणी ॥

313. She whose first menses appears in the night shall be beloved of her husband and shall bring good to him.

प्रातर्वा स्यांसन्ध्यायां यदि नारी रजस्वला ।

वन्ध्या भवति सा नारी सत्यं सत्यं न संशयः ॥

314. But if a woman's first menses appear at the dawn of the day or at the dusk of the evening, she shall be surely barren for life.

DUTIES OF A WOMAN DURING MENSTRUATION.

ऋतुसती यदा नारी क्लिप्ताचरेत् वदस्य तत् ।

श्रीतुमुच्छासि शो ब्रह्म त्वं मम परमो गुरुः ॥

315. Tundi said.—Brahman ! you are my great Preceptor. Tell me kindly what a woman should do during her menstruation.

यदा ऋतुसती नारी सर्वैरक्षिता सती ।

क्षिता च महाभाग गृह्णाभ्यन्तरमाविशेत् ॥

316. Nagarjun replied—when the Menses appear

a woman should bashfully repair to the interior of the house and remain unseen by others.

जाग्रात्पश्चाच्छीना च ह्यप्राक्प्रविष्टा ।

मिरा कृत्वा सदा तिष्ठेत् पतनमपद्वया ॥

317. She should abstain from bathing, take off her ornaments, remain in one cloth (i. e. should not change clothes) and always sit down calmly with her face downwards.

जीवाग्रा सदा तिष्ठेत् क्षयेद्भूमी जलानिधि ।

पक्षीयान् दीवसं भक्षं वक्षं नृन्ययमाशये ॥

318. She should remain silent, lie down on earth at night, and take her meal only once a day out of an earthen dish.

नन्यजात्ये द्विषणां वज्रवेद्य प्रचक्षतः ।

यदा क्षुप्यती गारी इति शाल्विदां जघन् ॥

319. It is the opinion of those that are versed in the Shastras that during menstruation a woman should abstain from the use of essences and garlands, and avoid sleeping during day.

ताम्बूलं नैव भुञ्जीत क्षतजघनी यदा धयेत् ।

सर्वं सर्वं ते वक्ष्यामि नैवं वासतिना पिबेत् ॥

320. During that period she should not chew.

beetles, and should drink out of her own hands. i. e., should not use any drinkingcup or vessel.

सद्यः क्षीरं जलमात्रं चान्नं चैव सा प्रयत्नतः ।
प्रजलात् चैव कुप्यीत दाहापि दुःखशीघ्रवत् ॥

321. She should carefully abstain from meat the sweets, and should never cleanse her face.

चाक्षरं वीरजायाश्च न कुप्यीत दाहाद्यपि ।
प्रजलात् चैव कुप्यीत सदा सदा जघोदितम् ॥

322. During this period she should never take milk nor she should paint her eyes with Collyrium.

दद्याद्भुवती वारी प्रदिव्यं सदा त्यजेत् ।
रोदनं चैव कुप्यीत शोकपिणां त्यजेत् ध्रुवम् ॥

323. She should always avoid touching fire, never mourn (shed tears), and give up all thoughts of hereafterment.

एवं दिवतयं वीजा सात्वा वती विमुञ्चति ।
शोकमापश्यं नम्रं नव भुवतील्लयः ॥

324. Passing three days in this way she should purify herself by ablution. Oh Brahman! I have now told about the duties of a woman during her menstruation.

सिं वसिष्ठं ब्रह्मन् ब्रह्म वृष्टं ब्रह्मणम् ।
 ब्रह्मणं किं प्रवक्ष्यामि ब्रह्मणं श्रीगुरुदेवे ॥

§25. Oh Sinless Sage ! I have answered the questions that were asked by you. Now tell me on what other subject you like to hear.

Note :—To give an example how careful and free from evil and sullen thoughts a woman should remain during her menstruation period, we wish to note that some years ago an European lady whose husband was also a white man successively gave birth to several black children. After careful researches it was found that on the wall of the room just in front of a sofa on which the lady usually sat and often lay down was hung a big picture of a Negro which often attracted the eyes of the lady. This careless but repeated gaze to the black figure worked such an imperceptible change in the lady's mind that it altered the natural colour of her issues. Probably for these psychological considerations the Hindu Sages enjoined the observance of strict rules during the period of menstruation.

CHAPTER VIII.

RULES FOR THE SEXUAL INTERCOURSE.

सहशसचिधिं ब्रह्मन् श्रीतुमिच्छामि संप्रति ।

कृपा चेत्ते महाभाग तन्माधत्तुं त्वमर्हसि ॥

326. Tundi said—Now tell me about the Rules on the Sexual intercourse, that is, tell me about the Rules that should be observed for cohabiting with woman.

च श्रीतुमिच्छामि अकालमरणं शिष्यीः ।

कालाकालविचारान् रसगीसङ्गमे तथा ॥

327. I also wish to hear about the untimely death of the children and the proper and improper time for cohabitation.

च दिनानि वद मे बुद्धिपुङ्गवे ।

दिवारान्निफलञ्चैव रसगीगमनेन यत् ॥

328. Tell me also about the time that are prohibited for intercourse, and also about the results of the intercourses made in the day-time and in the night-time.

योऽप्याद्यौषधविलेपेन कोट्यमी उपनिर्दिशेत् ।
तच्चापि श्रीशुनिच्छंसि यद् ते तपसां विधे

329. I am desirous to hear what sorts of children are born of the suitable matches, and what sorts are born of the unsuitable matches.

यत् यत् दृष्टं न शुद्धं वा तस्मै पशुजिह्वाहंसि ।
बुद्धं ते ब्रह्मज्ञानं तं तपः परमोद्युतः ॥

330. Thou art my great preceptor ! Kindly tell me what I have asked and also what I might have omitted to ask.

यत् यत् दृष्टं तया ब्रह्मज्ञानं तं तस्मै पशुजिह्वाहंसि ।
तस्मिन् ते गोप्यं वाचि तं तपः परमोद्युतः

331. Nagarjun replied :—Oh Brahman ! As you have undoubtedly a strong regard for me, I have nothing to hide from you ! Let me answer all your questions, and let you hear all about them.

ब्रह्मज्ज्ञानी यदा पश्यति विद्विष्यतां परिच्छेदित् ।
विद्विष्यतां ब्रह्मज्ञानं तस्मै शान्तिं प्रीतिः ॥

332. The company of a woman should be avoided for the first three days of her menses. This rule has been implicitly laid down in all the "Shastras"

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प्रथमेऽपि जरायाय चण्डालिनी समन्विता ।

द्वितीये ऋषिष्ठा सा हि तृतीये कुलटा कृत ॥

333. On the first day of the menses she is like a "Chandalini", on the second day she resembles a sinful woman, and on the third she is like a corrupt woman.

Note :—The poet does not mean that the woman is really a "Chandalini" or corrupt, but what he really intends to say is that the touch of a woman during these days of the menses is as impure as that of a bad woman or a "Chandalini".

"Chandalini" is the feminine of "Chandal"—a very low class of "Hindu" who is said to have been born of a "Suddra" father and "Brahmani" mother. Their touch is even regarded impious by the higher class Hindus.

चतुर्थेऽपि जरायाय जाला नारी विशुद्धा ।

पञ्चीयायां ततो वस्त्रम् इति ब्राह्मविदां मतम् ॥

334. The woman becomes pure after ablutions on the fourth day of the menses, she is then to be taken into company, so say those who are wise in the "Shastras".

नान्नापानवर्षिणाम् अक्षुन् दमर्शी नरः ।

न उ विप्रैः प्रशंसितं वरम् ब्रवीत् ॥

335. He who enjoys a woman without regard to proper and improper time is known to be a great sinner, and shall be damned to hell after death.

त्रींश्रिवावरी वृत्तम् न गच्छेत् एतर्षीं वरः ।
 वजने च वृत्ताय निधिवी जीवमक्षयः ॥

336. No one should have intercourse, with a woman during "Haribashara", and if any one does so, his life will be shortened.

"Note" :—Haribashara" is the last part of the eleventh day of the moon's wane or increase.

अज्ञानलादिवै वैव अथवा धृष्टिनातिथी ।
 न गच्छेत् एतर्षीं वींश्रि इति मातृनिष्ठवत् ॥

337. The religious scriptures have laid down that none should enjoy a woman during the full-moon or the new moon day.

आवावाली वृत्ताय वीं गच्छेत् एतर्षीं वरः ।
 वृत्ताय वीं विज्ञेयौ विज्ञातव्यं यदे यदे ॥

338. None should enjoy a woman at the time of setting out on a journey; but if any one does so he will find obstacles at every step.

पतुर्द्वितीये वैव तथा वे अष्टमीतिथी ।
 एतर्षीं च संज्ञान्तां न गच्छेत् एतर्षीं वरः ।

339. No sexual intercourse should be made on the fourteenth and the eighth days of the moon's wane

or increase, and also on Sunday and the last day of a (Hindu) month.

Note :—The zodiac is divided into twelve parts each of which is a constellation of stars and named differently according to their appearances. These twelve parts are called the "twelve signs of the zodiac", and they are the "Aries" (or Ram), the "Taurus" (or Bull), the Gemini (or Twins), the Cancer (or Crab), the Leo (or Lion), the Virgo (or Virgin), the Libra (or Balance), the Scorpio (or Scorpion), the Sagittarius (or Archer), the Capricorn, the Aquarius, and the Pisces (or Fish). According to the Hindu astronomers, the time that is taken by the sun to pass through one of these twelve signs is called a month, and the day on which the sun passes from one sign to another is called the "Shankranti". Thus it is clear that the last day of a European month which is not calculated according to the above rule cannot be called a Shankranti.

शक्रः शक्राक्षिः शक्राक्षिः शक्राक्षिः ।

चतुर्विंशतिः शक्राक्षिः शक्राक्षिः ॥

शक्राक्षिः शक्राक्षिः शक्राक्षिः ॥

शक्राक्षिः शक्राक्षिः शक्राक्षिः ॥

340. In a woman of healthy natural state the period of menses is known to consist of sixteen days of which the first four days, the eleventh day, and the

thirteenth day are improper for cohabitation, and the remaining ten days are proper for the purpose.

जचावां वृक्षायां पापि न गच्छेत् रक्षसीं यतः ।

यस्यै जहायासी सात् तदा च जीवन्मृतः ॥

341. No one should enjoy a woman during the ascendancy of "Magha" and "Mula". If he does so, he will incur a great sin and his life will be also shortened.

व्रीडादुत्पाद्यमानेना रक्षसीं हविष्यामिमी ।

उपदाविष्यते जहा मर्त्यकं मर्त्यही ॥

342. The time during which "Jeshta", "Mula", "Magha", "Ashlesha", "Rebati", "Krittika", "Aswini", "Uttar-Bhadrapada", "Uttar-Ashara" and "Uttar-Phalguni" are ascendant shall be avoided, and also the five "Parbas" viz the full moon, the new moon, the eighth and fourteenth days of the moon, and the last day of a Hindoo month should be avoided for co-habitation.

पूणिमाश्रायणावला रक्षसीं याति विप्रतः ।

रक्षाधिकं बर्हिहासे चमूनीं वाचते यतः ॥

CAUSES OF THE UNTIMELY DEATH AND DEFORMITIES OF THE CHILDREN.

343. Nagarjun said :—If any one enjoys a woman

on the full moon or the new moon day, the offspring will be of undeveloped body because the human system is full of humours on these two days.

ऋतुजती यदा गारी त्रिदिनं क्षुजिष्यत्य ।

वनेन वृद्धे गते घोषितं पात्र संशय ॥

गजने बलाक्षे चैव चतुर्णां जायते सुतः ।

अवाक्षे पदम् तस्य विद्यमानोऽपवा जनेम् ॥

344. It is undoubtedly a fact that during the first three days of menstruation the flow of blood is somewhat rapid in a woman's body. Hence an offspring born of an intercourse made during the period shall be undeveloped, or deformed or shall die in a short time.

गच्छेन्नारी लक्ष्मण प्रसूनु कलत्रं यद् ॥

अमूर्ते कलत्रे जज्ञम् न गच्छेत् एतस्मिन् सुधीः ॥

CAUSES OF THE SHORT LIFE AND MISERIES OF THE CHILDREN.

345. Intercourse should be made with a woman when her lotus is fully developed, that is when she has attained her puberty. The wise should not co-habit with her before that time (i.e. before puberty).

अपूर्णे काले ब्रह्मन् यो मयत् एतर्था नरः
वस्तुतश्च पुत्रा वापि अचिरात् क्षियते ध्रुवम् ॥

346. The son or the daughter of the person who co-habits with a woman before she attains her puberty shall surely die in a short time.

अपूर्णे काले ब्रह्मन् एतर्था यदि गच्छति ।
तस्य पुत्रश्च कन्या चिरंजीवी भवेद् ध्रुवम् ।

347. The son or daughter born of a co-habitation made with a woman of undeveloped lotus (i.e. before she begins to menstruate) shall be surely sickly through life.

दिवाभागे ब्रह्मन् यो मयत् एतर्था नरः ।
अप्यायु च भवेद्दानं कृतं राज्यं च संशयः ॥

CONSEQUENCES OF ENJOYING A WOMAN IN THE DAY AND IN THE NIGHT TIME.

348. He who enjoys a woman in the day-time shall be surely short lived.

दिवाभागे ब्रह्मन् योऽपि एतर्था यदि प्राणतः ।
लज्जातमयो ब्रह्मन् ब्रह्मावापी भविष्यति ॥

349. If under the influence of sexual desire a person enjoys a woman in the day time, the child born of such intercourse shall be of heinous character.

नशासानी महाभाग गच्छे नारीं महाबलिः ।

प्रजन्तु विविधं तल प्रसूत यामभेदतः ॥

350. But the results of an intercourse in night are different according as it is made in the different part (or "Jamas") of the night. Hear, I will tell you all about it.

Note :—The night as well as the day is divided into four equal parts each of which is called a ("Jama") or "prahara". Each of this "Jama" is equal to about 3 hours.

यो यच्छेत् प्रथमं कालं रात्रौ नारीं कुमुद्विषात् ।

उत्पत्सिष्यन्त त्रीं यज्ञान् कायलुप्तं जतिष्यति ॥

CONSEQUENCES OF TAKING BED WITH A WOMAN IN THE NIGHT AND IN DAY TIME.

351. Nagarjun said—He who is foolish enough to take bed with a woman in the first "Prahara" of the night shall beget children that shall die in a short time.

यो यच्छेत् प्राथम्ये नारीं विवीकप्रचरे निधि ।

दरिद्रलवणवसुध क्त्वा च हवर्जानयो ॥

352. He who, under the influence of the sexual passions takes bed with a woman in the second

“Prahara” of the night shall beget poor sons and unfortunate daughters.

यो गच्छेत् काचिन्मो वारो तृतीयपहरे निधि ।
पुत्रपुत्रिनयसदा परदासी भविष्यति ॥

353. He who is passionate enough to take bed with a woman in the third “Prahara” of the night shall beget son who shall be wicked and lewd.

तनया तया दुष्टा स्नात सवेत् पतिविघातिनी ।
परमेष्ठा सवेत् सा हि पारुषी सुदरिद्रिणी ॥

354. The daughter begotten in the third “Prahara” of the night shall be wicked and murderer of her husband, and she shall be very poor and dependent on others in her old age.

चतुर्थे महरे वारो यो गच्छेत् एतयो नरः ।
हृदिमन्त्रितं नृत्वं तस्मै च नृपतयि ॥

355. He who takes bed with a woman in the fourth “Prahara” of the night shall beget son who shall be noble-minded and devoted to the worship of “Hari”.

Note :—Hari is another name for “Vishnu” who represents the preserving power of the Almighty. Those who are specially devoted to the worship of this god are averse to all sorts of cruelty to animals.

तनया जायते नरा चक्षुःशीला धर्मिण्या ।
 बाल्यमकल्पं ब्रह्मन् प्रति ते कथितं नरा ॥

356. His daughter, that is the daughter begotten in the fourth "Prahara" of the night also becomes pious and devoted to her husband. These are the different results of taking bed with a woman in the different parts (i.e. Praharas) of night.

चतुर्णामी मघर्षेऽह्नि यच्छेत् स्त्रीं परमातुरः ।
 क्लृप्तायुः स भवेद् ब्रह्मन् यथायं विदते सुतः ॥

357. He who is passionate enough to take ... 1 with a woman on the first day of her menses shall ... himself short-lived and his children will meet untimely deaths.

प्रथमि रजणीं यच्छेत् स्त्रीं नरः बालवामिवः ।
 क्लृप्तायुः स भवेत्तस्य भर्ता नान् संश्रुतः ॥

358. He who takes bed with a woman on the second day of her menses will beget children that will die or be almost dead in the womb.

तृतीयेऽह्नि महाभाग रजणीं याति स्त्री नरः ।
 पञ्चायुस्तस्य पुत्रः स्यात् क्षयं चिररोगी भवेत् ॥

359. He who takes bed with a woman on the third day of her menses shall protect life-long illness and his children shall also be short-lived.

मद्रासेन तु कुरुते वैद्वजं वोऽपिपत्तमि ।

वसं पुत्रस्य पुत्रा च द्रव्यापापी जयितुं पुनः ॥

360. Sons and daughters that are born of a father who takes bed with a woman after taking foods prepared and supplied by a "Shuddra" shall be addicted to foul deeds.

Note :—The Hindus were mainly divided into four castes, namely, 'Brahmin, Kshatriya, Vaishya and Shuddra. Of these the first three castes are called the Dwijas and they respectively followed the professions of priests, warriors, and traders while the profession of the fourth caste, i.e. the "Shuddras" was to serve the other three. Happily this order of the society is now much changed and the so-called "Shuddras" (the servant caste) are gradually rising to importance in the different phases of the society. Probably they are at present in no way inferior to other three castes who vauntedly claim a superior descent. Evidently this sloka refers to the first three castes of the Hindu Society, and carries us back to a distant past.

रोगार्तां रमयीं गच्छेत् कामिनीं यदि चयन ।

दुर्मलसिखरीणीं साचलं पुत्री न संभवः ॥

361. If a man enjoys a diseased female then his offsprings are sure to be weak and diseased for life.

चतुर्थेऽहनि निशायां वी गच्छेद् रजनीं वरः ।

अजायमान पुत्रः साहसवान्विदम्बितः ॥

362. He who takes bed with a woman on the fourth night of her menstruation shall beget a son who shall be short-lived and poor.

रजनीञ्च महाभान वी गच्छेत् पचनेऽहनि ।

पुत्रो जायते तस्य सर्वं सर्वं न संशयः ॥

363. Oh noble sage ! one who takes bed with his wife on the fifth day of her menses shall surely beget a good son.

पंचेऽहनि महाभान वी गच्छेत् रजनीं वरः ।

पुत्रश्च जायते तस्य मध्यमवृत्तसंश्रुतः ॥

364. He who enjoys his wife on the sixth day of her menses shall beget a son of medium possession, that is a son who is neither bad nor good.

सप्तम दिवसे ब्रह्मप्राणीनां जी भवेद् बन्धु ।

पुत्रो जायते सौऽपि वाक् वाक्यं विचारया ॥

365. He who enjoys his wife on the seventh day of her menses shall be childless. There is no doubt about it.

अष्टमे दिवसे यो हि वनशीकृतो भवेत् ।
धनवान् पुत्रवान् सम्पन्नः कीर्तिमान् आरोग्यविद्विः ॥

366. It has been said by those that are versed in the "Shastras" that a person who takes bed with his wife on the eighth day of her menses shall be wealthy and shall obtain sons.

नवमे दिवसे ब्रह्मन् यो गच्छेत् वनशीं सुधीः ।
साध्यवान् महाभाग वनशीं साध्यशक्तिवी ॥

367. Oh Brahman ! He who takes bed with his wife on the ninth day of her menses shall be prosperous and fortunate, and his wife shall also be so.

दशमे दिवसे ब्रह्मन् नारीगाली संवत् यदि ।
बहुना किमिच्छोक्ते न जायते प्रवरः सुतः ॥

368. The man who enjoys his wife on the tenth day of her menses shall beget powerful sons.

एकादशे महाभाग नारीगाली भवेत् यदि ।
सम्पत्तिना भवेत् धनं सत्यं सत्यं जयतिवत् ॥

369. If a man enjoys his wife on the eleventh day of her menses, then she is sure to be a fallen woman.

एतमे वाय्यायां चाईं पादमे दिवसे यदि ।
सत्यं सत्यमहं वक्ष्ये जायते पुरुषोत्तमः ॥

370. The man who takes bed with his wife on the twelfth day of her menses shall beget a son that shall be a best man in the world.

अथोदमे जहाजान वायीयालो जवेद् यदि ।
जायते तनया तस्य जहायायीवती जता ॥

371. If a man enjoys his wife on the thirteenth day of her menses then the begotten daughter shall be most impious and wicked.

प्रियां प्रियतमां ब्रह्मन् यो गच्छेत् परेऽहनि ।
अशुभं सुशीलं पुत्रं जयते स महावतिः ॥

372. The man who takes bed with his wife on the next day, that is, on the fourteenth day of her menses, shall obtain a pious and well-behaved son.

तमरेऽहनि यो गच्छेत् जततं तदनाशुभः ।
जायते तनया तस्य तदा प्रतिपरायणा ॥

373. The man who, under the influence of his sexual passions enjoys his wife on the fifteenth day of her menses shall beget a daughter who shall be devoted to her husband.

चोदमे दिवसे ब्रह्मन् यो गच्छेत् रजनीं सुधीः ।
अनीऽसी जनक्याऽलो सत्यं सत्यं न संशयः ॥

374. Blessed and happy is the person who enjoys his wife on the sixteenth day of her menses.

नक्षत्रं च सहास्रकः पुनः हरिद्वयवत् ।
प्रसन्नं सुधीर्मानं तमसां वक्ष्यचरणी ॥

375. He shall obtain sons who will be noble pious, well-behaved and devoted to the worship of "Hari, and also daughters who will be pious and religious.

ऋतुलाभा राज्ञी च बलं बलं पशति ।
तत्कालं तमसां पुनः तमसां सुधीर ॥

376. O Great Sage ! the sons and the daughters of a woman obtain the likeness of a person who is first seen by her after the ablution after her menses.

वाञ्छते सुधीर्मा ही गर्हिणी चेत् पुनीश्वर ।
साञ्जरीणां सुतां पुनः तमसां साञ्जरीणम् ॥

377. If a woman of the Shankhini class conceives at the juncture of time known in the Hindu Almanac as Baruni, then she will obtain sons and daughters of good fortune.

Note:—"Baruni" is the juncture of time which falls on the thirteenth day of the waning moon in the Bengali month of "Chaitra."

नारीगती त्वेदं श्रीं हि दिवसे सप्तम्यस्य ।
तदसि कथं न तस्य पतिः त्यक्तान्धपूतम् ॥

378. The daughter of him who takes bed with his wife on the seventh day of her menses shall abandon her own husband and enjoy other males.

उसमे रजनीं यच्छेत् नारीगतीं यदि पश्यन् ।
सुखिन् पात्रिपं पुत्रं तस्यैव तस्य रंघय ॥

379. He who takes bed with his wife on the eighth day of her menses shall beget happy and pious sons.

तदसि जायते तस्य त्वया नारीवृद्धयात् ।
पतीं पतिगतां सा च सुखापासपायसा ॥

380. The daughter that is conceived on the ninth day of the menses shall be devoted to her husband and to good works.

उसमे रजनीं यच्छेत् नारीगतीं यदि पश्यन् ।
प्राप्तसुखिपं पुत्रं तस्यैव तस्य रंघय ॥

381. The noble man who enjoys his wife on the tenth day of her menses shall beget sons who shall be happy through whole life.

वर्षवती रक्षणी च चरित्रं क्षत्रिणी पति ।

पद्मपुत्रवती चा हि पुत्राय विरहीणिमः ॥

382. If a woman of the Padmini class conceives at a time known as "Mohendra" then she shall be mother of many sons and her sons shall be long-lived.

Note :—According to the Hindus a full day (24 hours) is divided into 60 equal parts called the "Dandas." There are then 4 Jogas called the "Mohendra," the "Amrita," the "Bakra" and the "Shunna." Of these four "Jogas," the first two are regarded as auspicious and the last two as inauspicious. The periods of these "Jogas" are different in a day according to different months of the year. A brief sketch is given below to shew the different periods :—

M—Mohendra. A—Amrita.

S—Shunna B—Bakra.

During the Day time.

MAGH, FALGUN, CHAITRA, EYAK, SRAYANA, AND
BHADRA.

Sunday	...	M ₂	A ₈	S ₈	M ₈	B ₁₀	
Monday	...	A ₄	B ₈	A ₆	B ₆	M ₈	S ₂
Tuesday	...	B ₄	S ₂	A ₆	B ₄	S ₂	A ₄ S ₂ A ₄ S ₂
Wednesday	...	A ₄	B ₆	A ₄	S ₂	B ₄	M ₄ A ₄ S ₂
Thursday	...	M ₄	S ₂	B ₆	M ₆	S ₄	B ₄ S ₄
Friday	...	A ₄	B ₂	A ₆	B ₆	A ₄	S ₄ A ₄
Saturday	...	S ₄	B ₂	S ₄	A ₈	S ₄	B ₄ S ₄

During Night

Sunday	...	S ₂	M ₂	A ₄	B ₈	M ₈	S ₆		
Monday	...	B ₂	A ₆	B ₆	A ₈	S ₈			
Tuesday	...	A ₂	B ₄	S ₂	A ₆	B ₆	A ₄	B ₄	S ₂
Wednesday	...	B ₁₀	S ₄	B ₄	A ₆	S ₆			
Friday	...	B ₄	A ₄	S ₄	M ₂	B ₆	S ₄	A ₂	M ₄
Saturday	...	S ₂	B ₄	A ₆	B ₄	A ₄	B ₂	A ₄	S ₄

Month :—ASWIN, KARTIK, AGRAHAYAN AND POUSH

During Day

Sunday	...	S ₂	A ₆	B ₈	A ₈	S ₂	M ₂	S ₂	
Monday	...	A ₄	S ₄	A ₆	B ₁₆				
Tuesday	...	A ₂	B ₂	A ₁₀	B ₆	S ₁₀	B ₄		
Wednesday	...	A ₂	M ₂	A ₁₀	B ₆	A ₆	S ₂	M ₆	B ₄
Thursday	...	A ₄	B ₄	S ₄	B ₆	S ₂	A ₄	B ₆	
Friday	...	A ₂	B ₂	A ₆	B ₆	A ₈	S ₂	A ₄	
Saturday	...	A ₂	B ₂	A ₆	B ₆	A ₈	S ₂	A ₄	

During Night.

Sunday	...	S ₂	B ₄	A ₄	B ₆	A ₄	S ₂	A ₈	
Monday	...	B ₆	A ₈	B ₈	A ₂	B ₆			
Tuesday	...	M ₆	A ₂	S ₂	A ₆	B ₄	A ₄	S ₄	A ₂
Wednesday	...	B ₂	A ₂	B ₄	A ₁₆	B ₂	S ₄		
Thursday	...	S ₂	A ₈	B ₆	A ₈	S ₂	A ₄		
Friday	...	B ₂	A ₈	B ₆	A ₈	S ₂	A ₄		
Saturday	...	B ₁₀	S ₄	B ₄	A ₄	M ₂	S ₆		

Month :—JAISTA AND ASHAR.

During Day.

Sunday	...	S ₄	A ₆	B ₆	A ₆	B ₄	M ₂	S ₂
Monday	...	B ₈	A ₄	S ₆	B ₈	S ₄		
Tuesday	...	A ₆	S ₄	A ₆	B ₆	M ₂	A ₂	M ₂ S ₂
Wednesday	...	S ₂	B ₄	A ₈	B ₆	A ₈	S ₂	
Thursday	...	M ₂	S ₂					
Friday	...	S ₂	M ₂	B ₆	M ₂	S ₄	A ₆	B ₄ S ₂
Saturday	...	M ₂	S ₂	B ₆	M ₆	S ₆	B ₂	A ₆

During Night.

Sunday	...	A ₄	S ₄	B ₄	A ₆	B ₈	S ₄	
Monday	...	B ₈	A ₈	S ₄	A ₄	S ₂	M ₂	S ₂
Tuesday	...	A ₂	B ₄	M ₄	S ₄	B ₂	A ₆	S ₂ B ₆
Wednesday	...	A ₁₀	S ₂	B ₄	A ₄	S ₁₀		
Thursday	...	S ₂	A ₆	S ₂	B ₄	S ₂	A ₆	S ₄ A ₄
Friday	...	A ₆	S ₂	B ₄	S ₆	A ₆	S ₂	A ₄
Saturday	...	S ₂	A ₂	B ₈	S ₂	B ₆	S ₄	A ₆

N. B. —In the above Table the numbers signify "Dandas. One "Danda" is equal to two-fifths of an hour. The calculation is to begin from the dawn of the day.

हस्तिनी रजणी ब्रह्मन् नष्टेष्टे गर्भिणी यदि ।

कुर्यात् पुंश्चैव सुते सत्यं सत्यं नष्टं भवः ॥

383. If a woman of the "Hastini" class conceives at the "Mohendra" time, she will give birth to a son who shall be mighty like a god.

वाक्ये पद्मिनी नाशी गर्भं धने मुनीश्वर ।
तनया जायते तस्याः कुलसौभाग्यकारिणी ॥

384. If a "Padmini" woman conceives at a time known as "Baruni," she will bring forth a daughter who will bring fortune to her family.

वाक्ये हस्तिनी धत्ते गर्भं चेत् ताम्रसेश्वर ।
कुलद्वयं तनयां हूने महादेवेन भाषितम् ॥

385. It has been said by the Great God Mahadeva that if a "Hastini" woman conceives at the "Baruni" time, she will give birth to a daughter who shall be of lewd character.

पद्मने पित्रिणी धत्ते गर्भं चेत् मुनिपुङ्गव ।
जायते तनयस्तस्य महादुःखी न संशयः ॥

386. If a Chittrani woman conceives at an inauspicious time her son shall be very miserable.

वदुजा त्रिचिह्नीक्षेत्रे पुत्रवत्तं पुत्री भवेत् ।
महादुःखी भवेद्यापि पद्मने जायते यदि ॥

387. What more should I tell you than to say that if a woman conceives at an auspicious moment, her child will be happy while if she conceives at an inauspicious time her child will be miserable.

Note :--The Hindu Astronomy says that during the 24 hours of the day all the twelve signs of

the zodiac are visible in the eastern horizon in succession beginning from the Ram or Aries. The time or duration for which each of these signs is visible is called "Lagna. As these signs are not equally visible from the different parts of the globe, so the "Lagnas" are also different in different places. According to the Hindu Astrology a man's happiness or misery depends mostly upon the Lagna of his birth.

ज्ञानान्ते च चतुर्थे ऽस्ति पुत्रा भवती सुन्दरी ।

वहिने जायते पुत्री जनेदक्षः परावणः ॥

388. A woman becomes pure after bathing on the fourth day of her menses, and if she conceives on that day and gives birth to a son, that son shall be pious and religious.

पञ्चमे रमणीं गच्छेत्, पञ्चमि लोऽपि पुत्रवः ।

तस्यायेत् जायते कन्या कुपुत्रा कुलनाशिनी ॥

389. A lewd and wanton daughter shall be born a man takes bed with his wife on the fifth day of her menses.

षष्ठे च रमणीं गच्छेत्, षष्ठितो यदि कनय ।

तपुनी जायते मित्रमहादरिद्र एव हि ॥

390. If any man enjoys his wife on the sixth day of her menses, his son shall be poor and beggar.

एकादशे रजोत्थां यत्ना करोति पुत्रवः ।

दर्शयरात्र्या तस्य कन्या कुलवती भवेत् ॥

391. If a man takes bed with his wife on the eleventh day of her menses, he shall get a daughter who will be pious and ornament to her family.

पुत्रपः द्वादशे वत्तं सादशे भाग्ये वा लभ ।

पुत्रं च वत्तने लब्धवादिनं विजिनेन्द्रियम् ॥

392. A man who takes bed with his wife on the twelfth day of her menses will beget a truthful and self-controlled son.

वेष्टवाचारसम्पन्नं दीर्घायुफलमात्मनः ।

लभते तत्रार्थं त्रीदशे त्रयोदशे परित्यक्तम् ॥

393. He who takes bed with his wife on the thirteenth day of her menses shall beget a son who shall be long-lived, sinless, and devoted to the practices of a "Vaishnava".

Note :—"Vaishnava" means one who is an worshipper of "Vishnu" who is one of the Hindu Trinity and represents the preserving power of the Almighty. They practise abstinence in respect of strong drinks and animal food in general, and their religious doctrine consists in shewing mercy to all animal creation, and always extolling the name of Vishnu.

पथवा जायते कथा उदाचारा मितमिद्रा :
सुप्रियवादिनी वा हि सर्वं सुप्रसाधना ॥

394. But if a daughter is born of such an enjoyment she shall be truthful, self-controlled, devoted to good works and practices, and always speaking sweet words to others.

चतुर्दशी ब्रह्मलोकं यो गच्छेत् रजनीं नरः ।
जायते तनयस्तस्य ब्रह्मसुखी विप्रसूतः ॥

395. He who takes bed with his wife on the fourteenth day of her menses shall beget a son who will be very prudent and wealthy.

पञ्चदशी ब्रह्मलोकं जायते प्रवरः कुलः ।
तनया धर्मशीला च सदा परित्यागवताः ॥

396. He who takes bed with his wife on the fifteenth day of her menses shall beget sons who shall be superior, and daughters that shall be pious and devoted to her husband.

षोडशी जायते पुत्री धर्मशीला महाजतिः ।
जाता चैव विचार्यार्थं नासीत्तु वलचरन् ॥

397. The son that is begotten on the sixteenth day of the menses shall be noble and pious. Considering these things a man should take bed with his wife.

CHAPTER IX.

RESULT OF SUITABLE AND UNSUITABLE MATCHES

ब्रह्मणीं बहू जे द्वेन सांग्यथा योग्यनेजनम् ।

अयोग्यामिलनेनैव यन् फलं लाघ वक्ष्ये ॥

398. Tundi said --“Now tell me, Oh sage, about the results of suitable and unsuitable matches.

यस्य ब्रह्मन् प्रवक्ष्यामि यन् शृण्वसि तापस ।

त्वयि मे नीष्टं नास्ति तं जन परममियः ॥

399. Nagarjun replied --“Oh Brahman, Now hear the answers of what you have asked. As you are a favourite desciple, I have nothing to hide from you.

CONDITIONS OF THE ISSUES OF THE SUITABLE MATCHES.

पद्मिनीं रजणीं ब्रह्मन् शशकात् वर्जिणीं यदि ।

धर्माशीलं पुत्रं पुत्रं पुत्रं पुत्रं वक्ष्येऽस्मिन् ॥

400. I tell you for certain that if a Padmini woman conceives from a male of the *shasha* or Hare class, the son shall be pious.

यदि च जायते कन्या पतिपरायणा हि सा ।
धर्मे मति सदा तस्मा जानीहि तापसेश्वर ॥

401. If a daughter is born of such an union she shall be also pious and religious.

सुव सुते महाभाग नृपतश्चित्रिणी यदि ।
रूपवान् धनवान् सीत्सी महादेवेनभाषितम् ॥

402. A son that is born of a male of the Deer class and female of the Chittrani class shall be fine-looking and rich.

नृपतश्चित्रिणीर्मे तनया जायते यदि ।
विद्याधरीसना सा हि रूपवती प्रकीर्तिता ॥

403. If a daughter is born of a Deer class father, and *Chittrani* mother, she shall be beautiful like a *Bidyadhari*?

Note :—According to the Hindu Mythology, *Bidyadhari* is a class of heavenly nymphs famous for their beauty *par excellence*. They resemble the *Houris* of the Mahomedan Paradise.

द्वयभान् शङ्खिनीर्मे तनयो जायते यदि ।
महाबली भवेद् ब्रह्मन् महाबाहुर्महाबलः ॥

404. A son that is born of a father of the Bull class and mother of the *Shankhini* class shall be very mighty, powerful and intelligent.

डाक्षिणीं शिन्नु विज्ञेया मया जायते बहि ।

परिं न्यत्ता महाभाग भजते दण्डकपम् ॥

405. But if a daughter is born of a father of the Bull class and mother of the *Shankhini* class, she shall be cruel like a *Dakini*, and shall abandon her husband and enjoy other males.

Note :—According to the Hindu Mythology *Dakin* is a class of evil spirit who are very cruel and always prone to do evil to others.

दुरशाङ्गिनीं वसे जसे चित् वापसीयम् ।

जायते तमयन्तया महावीर्या महायय ॥

406. The son that is born of an union of a Horse class of male with a female of the *Hastini* class shall be a mighty warrior.

विर्लीकहृदयः सौम्यि न विसेति कदाचन ।

दुर्गले गतवर्षे वापि सन्निर्दोऽर्थो महावर्ष ॥

407. That son shall be of fearless heart and shall never be afraid to enter into fire or water, or to repair to a desolate country inaccessible to others.

दुरशाङ्गिनीजसे जायते नन्दिनी बहि ।

सद्वैजातुग सा हि पुण्यकारिणी सदा ॥

408. A daughter that is born of a father of the Horse class and mother of the *Hastini* class shall be always subject to her passions and desire co-habitation with males.

रतिर्न चास्य नृणाः उद्य पुनपस्यमेवान् ।
सहस्रसहस्रैश्च जायता सा पिप्पसाश्च ॥

409. She shall be always tormented by her carnal desires, and her passions shall never be satiated by repeated enjoyment with the males.

संप्राप्तं निपतयेत् यत् यत् नृपतीर्त्तवत् ।
अतीत्या नित्यं ब्रह्मसुखा शीतुमर्हति ॥

410. Oh Brahmen ! I have now done with the results of suitable union. Now you should hear about the results of the unsuitable unions.

RESULTS OF UNSUITABLE UNIONS AND CHARACTERISTICS OF CHILDREN THAT ARE BORN OF SUCH UNIONS.

गमनात् रतिर्नो नारी भवि नृपती नरेव ।
आयते नमस्तथाः समानुदुर्गतां कुर्व ॥

411. If a *Hastini* woman conceives from a male of the Mare class, her son shall be short-lived, and an weakling.

नमसां नरान् गमन् रतिर्नो गमनात् यदि ।
अपवती नरेव वा हि नैव वा पिरुमीपिनी ।

412. If a male of the Mare class begets a daughter in a *Hastini* woman, she shall be beautiful, but not long-lived.

अश्वेत् रमते क्रतुन् महवारणमायया ।

जीर्णं शीर्षं भवेत् सोऽपि पक्षासात्नियते ध्रुवम् ॥

413. If a male of the Hare class indulges his passions with a *Hastini* woman, he shall be weak and emaciated, and die within six months.

बहुना विजिहीतेन अश्वी हस्तिनी ममा ।

न तस्मा न हि तनुष्टा जानाहि तापसेश्वर ॥

Oh Great Sage! What more should I tell you than to say that the carnal desires of *Hastini* woman are never satiated by a male of the Hare class.

अश्वकान् अहिनीं धत्ते वर्धे चेन् तापसेश्वर ।

नस्तं धार्मिकं पुत्रं कथितं शास्त्रवीरिदैः ॥

415. It has been said by the learned that a son that is born of a union of a Hare-class male with a *Shankini* woman shall be pious and religious.

अश्वकान् अहिनीं वारी लभते तनयं यदि ।

नदा क्षीयन्नादुक्ता वा भवेत्तद्विद्विनी ॥

416. If a *Shankini* woman obtains a daughter by her union with a male of the Hare class, that daughter shall be long-lived but of very violent temper.

अश्वकशिलिनीं वारी यदि गर्भवती भवेत् ।

हृष्टिन् तनयं सृजे तस्यायुर्वं सुनिश्चितम् ॥

417. If a *Chittreni* woman conceives from a male of the Hare class and gives birth to a son, that son shall be well-behaved, but short-lived.

ममकचित्ताखी जाली ललते लमयां बहि ।

दुःखिनी सा परिजे वा लपाति हृदयवृक्षा ॥

418. But if a *Chittreni* woman gives birth to a daughter as a result of her union with a male of the Hare class, that daughter shall be miserable and the wife of an old husband.

कृणाञ्च पद्मिनी जाली ललते लमयां बहि ।

लमयो जायते लला ललवान् सुखदुःखभाक् ॥

419. If a *Padmini* woman conceives from a male of the Deer class, and deliver a son, that son shall be physically strong, and both happiness and misery shall be his share in life.

कृणाञ्च पद्मिनी जाली ललते लमयां बहि ।

लमयाञ्च सुखदुःखभाक् न किञ्च दीर्घजीविनी ॥

420. But if a daughter is born of the union of a male of the Deer class with a *Padmini* woman, that daughter shall be wealthy and prosperous but not long-lived.

ललते लमयां कृणाञ्च सुखदीर्घजीविनी ।

लमयो जायते सा हि ललवान् ललवान् ॥

421. If a *Hastini* woman conceives from a male of the Deer class and deliver a son, that son shall be cruel like a beast.

वार्णाणां जृगाक्षेव तवया जायते यदि ।
कुलटा सा जयेत् प्रसव् भुवन् पक्षिवातिनी ॥

422. If a daughter is born of a father of the Deer class and mother of the *Hastini* class, that daughter shall be surely of lewd character and murderess of her husband.

नृनाञ्च शक्तिनी नारी तपव मसूते यदि ।
दयादाक्षिप्यगुणादिसंयुतः स जयेद् भुवन् ॥

423. If a *Shankhini* woman conceives from a male of the Deer class and gives birth to a male child, that child shall be kind and benevolent.

जयवा तवया प्रायण सुन्दरी चित्तस्त्रिनी ।
पुष्टिजनी गुणवती पूल पीलविवर्धनी ॥

424. If a daughter is born of an union of a male of the Deer class with a woman of the *Shankhini* class that daughter shall be amiable, intelligent, well-qualified, and mother of many children.

तययात् पक्षिनी पार लजते तवयां यदि ।
दुस्वचारी भवेत् सीऽपि तपवत् सुनिष्ठुष ॥

425. If a *Padmīni* woman conceives from a male

of the Bull class, the son that is born of such conception shall be addicted to foul deeds like a bull.

Note :—So far as the Hindu is concerned a Bull is notorious for its indiscriminate sexual intercourse with the females of the bovine species not even excepting its own mother. Hence when a man is likened to a bull, it means that he is incestuous.

यस्मिन् हयमां ब्रह्मं प्रसूये तस्यैव हि ।
ब्रह्मकलसिनी वा हि दुष्टाचारमपायना ॥

426. If a *Padmini* woman gives birth to a daughter as a result of her connection with a male of the Bull class, that daughter shall be addicted to foul deeds and disgrace to her family.

हयमासस्मिन् वारो जले हया सुनीचर ।
तस्यैव हि प्रसूते सा पातं वक्ष्यति हि ॥

427. Oh Great Sage ! I am now going to tell you about the son that may be born of a father of the Bull class and mother of the *Hastini* class.

ब्रह्मलोके जनेत् पुत्रो ब्रह्मवीर्यवरः सूर्यः ।
प्रीत्यन्ते तेन भी ब्रह्मं यस्मिन् ब्रह्मवर्धनः ॥

428. Oh Brahman ! Such a son shall be very mighty and powerful and shall oppress his neighbours.

यन्मा या जायते ब्रह्मं हयमातु वारणीदर ।
यजते सा ब्रह्मज्ञानं पुण्यपात्रां भवेत् भवत् ॥

429. The daughter that is begotten by a male of the Bull class in a woman of the *Hastini* class shall enjoy hundreds of males, that is, shall be inordinately passionate.

हृषीकेशिनीयां पारी जयति जनयं यदि ।

अपारि जयति सत्यं सत्यं न संशयः ॥

430 Oh Brahman ! The son that is conceived by a *Chitrani* woman from a male of the bull class shall surely die premature death.

तपसा जायते ब्रह्मन् चित्रिणी जठरे हृषीकेश ।

वर्जयिष्या च सा पत्या विन्यासु भविष्यति ॥

431. A daughter that is conceived by *Chitrani* woman from a male of the Bull class shall die in the womb.

चन्द्रिणी सतिर्वा धरो वृषात् जठरे यदि ।

सा यमपात जायते गर्भस्थिता न संशयः ॥

as a result of her union with a male of the Horse class shall be devoid of Sexual power.

यदि शायवर्जिनं जनयं जयति हि सा ।

चिरदुःखी जयेत् सीसि यमदीनी च संशयः ॥

433. If by chance *Padmini* woman conceives

son from a male of the Horse class, that son miserable for life, and subject to pthisis.

कन्या चेत् जायते तस्यां शृणु हे तापसश्चर ।

धर्मपरायणा साध्वी रुदा शुद्धसतिर्भवेत् ॥

434. But, Oh great sage, if a daughter is born of such an union that daughter shall be pious, innocent and devoted to her husband.

NOTE—The whole of the Sanskrit literature is full of the praises of a (Shaddwi) woman which she really deserves. The definition of a (Shaddwi) woman given as follows :

आर्त्तार्त्ते सुदिता हृष्टे श्रीयते ललिताञ्जना ।

नने निर्यते या पत्यौ साध्वीज्ञेया पतिव्रता ॥

that is, a woman who suffers when her husband suffers—becomes cheerful when her husband is cheerful—languishes when her husband is far off, and dies when her husband dies is known to be a *Shaddwi* woman. This ideal picture of a Hindu wife reminds us of the domestic happiness enjoyed by the ancient Hindus, and lament for the good olden days when everything was peace and serenity.

अश्वत्थिनिनी नारी तनयं लभते यदि ।

अचिरान् निर्यते सोऽपि सत्यं सत्यं न संशयः ॥

435. I tell you for certain that a son that is born

of a union of *Chittrani* woman with a male of the Horse class shall die in a very short time.

यद्यपि तनया जाता दृश्यते तापसेश्वर ।

एकनेत्रा भवेत् सा हि श्वेतवर्णा न संशयः ॥

436. O great Sage ! The daughter that is born of such an union shall be one-eyed and of white colour.

NOTE :—Manifestly by the white colour the Sage refers to a disease known as White Leprosy.

प्रसूते तनयं ब्रह्मन् शङ्खिनी रक्षणी यदि ।

तुरगात् स हि पुत्रः स्यात् जन्मान्धी दुर्बलीऽपि च ॥

437. The son that is born of an union of *Shankhini* woman with a male of the Horse class shall be weak and born-blind.

तनया जायते तस्यां यदि सा प्रतिघातिनी ।

सूक्ता वा च महाभाग लज्जादेवेन भाषितम् ॥

438. The daughter that is born of such an union shall be a lewd and murderess of her husband, or a dumb. This has been said by the Great God *Mohadeva* himself.

यत् पृष्टं मे पुरा ब्रह्मन् कथितं तव सन्निधौ ।

किसल्लात् कीर्तयिष्यामि श्रोतुः किं कौतुकं तव ॥

439. Oh *Brahman* ! I have now answered question that were asked by you. On what other subjects do you like to hear ?

CHAPTER X.

DESCRIPTION OF BEDS SUITABLE FOR OR LIKED BY DIFFERENT CLASSES OF WOMAN.

धन्योऽस्मि हतपुण्यऽस्मि त्वत्प्रसादात् सुनीश्वर ।
श्रुता त्वद्गुणान्मुञ्चत रतिशास्त्राननुत्तमम् ॥

440. O Sage ! How blessed I am to hear about
the Sexual Science by your grace.

नारीणां श्रयणं श्रोतुमिच्छामि तव सायवत् ।
येषु श्रयणा नार्यश्च प्राप्नुवन्ति सहासुखम् ॥

441. Now I like to hear about the beds of the
different classes of woman, that is, I wish to hear
what kind of bed is pleasing to what class of female.

DESCRIPTION OF THE BED LIKED BY PADMINI.

पद्मिनी सुन्दरी नारी नारीषु प्रधानाङ्गना ।
कीमलाङ्गी नारी नास्ति युवती पद्मिनी सदा ॥

442. Of all the four classes of females *Padmini*
is the best and the most beautiful. No other woman
has such a soft body as she has.

वत्सलदृशं नास्ति कीमलं श्रयणं भुवनत्रये ।
श्रयणे वेदनाम् सा हि प्राप्नोति यत्र तत्र च ॥

443. No bed can be found in the world so as the body of the *Padmini*; hence she feels a kind of pain (uneasiness) on whatever (soft) bed she may lie down.

कुसुमधरने वा हि निज्जने पुष्पकावने ।

मेने यदि जहाजान सुखं विचिदवापसति ॥

444. She may feel a little pleasure if she can lie down on a bed of flower in some solitary place.

जायती अतिथा नक्षत्रं सुषिना नीलकुवलयम् ।

एतं पीपलदलेन चन्दनं कुसुमं तथा ॥

एषां पुष्पैः खजादलीं ध्रुवं नमसासितम् ।

मे ते यदि सुखा जाये परमं सुखजायते ॥

445. She is glad if she can lie down on a bed made of soft flowers such as *Malati*, *Mallika*, *Jattika*, *Blue lotus*, *Red lotus*, and *Sandal flower* bed if that bed be again sprinkled over with Sweet Scents.

एति ते पथितं नक्षत्रं पथिनी ध्रुवं सुखम् ।

चित्रानी यत् पथितं तत् श्रुत् च जहाजने ॥

446. I have now described to you the suitable bed of a *Padmini* woman. Now let me tell you about the bed of a *Chittrani* woman.

DESCRIPTION OF THE SUITABLE BED OF A
CHITTRANI WOMAN.

घाषासुखमधि ब्रह्मन् गन्धचन्दनमोपिनि ।

ममने चित्ताली धीते चित्ररञ्जनदेवने ॥

447. To please a *Chittrani* woman a bed should be well stuffed with cotton and sprinkled over with Sweet Scents.

बहुधा चित्रिहीनो न घटिनी ममनं मम ।

सुखिनीममनं नक्षे मममसे जहासुमे ।

448. Oh Sage ! What is the necessity of dilating more on the subject. Now let me describe to you in order the Suitable bed of a *Shankhini* and that of a *Hastini*.

DESCRIPTION OF THE BED OF A SHANKHINI.

घाषासुखमवादिषु सुशुभ्रां सुष्टिनीषदि ।

ममनां विलीखं लो ब्रह्मन् ममिन घटिनी ममा ॥

449. A *Shankini* woman is highly pleased if she can lie down on a White and spacious bed made of good cushion well stuffed with cotton and spread over a bedstead.

दुग्धमैवमिलं ब्रह्मन् घटिनी ममनं ममेत् ।

सोमसुखसुखतं वापि जहादेवेन भापितम् ॥

450. The great god Mohadeva has said that the bed of a *Shankhini* woman should be soft high and white like the milk.

सति ते सखितं ममत्तं सखिनी मयम् रुजम् ।

सखिनीमयम् ममे ह्येषु तापस मवर ॥

451. Oh Brahman ! I have done with the description of *Shankhini* bed. Now tell me about the bed of a *Hastini* woman.

DESCRIPTION OF THE BED OF A HASTINI.

पुष्पमया जलज्जल सखिने नैव पीयते ।

कार्पासहस्ता वाहि न तस्माद्विजयसिनी ॥

452. Neither a bed of flower, nor a bed of cotton-stuffed cushion pleases the heart of a *Hastini* woman.

पद्ममया ललायित्व ह्येते चैव पाराङ्गया ।

मीनिलैवेवम् तस्मा मयम् सखिना लभ ॥

453. She is pleased if she can lie down on earth always in company of her husband.

सति ते सखितं विद्म पारीषत्या पितृपत्नम् ।

पितृपत्नम् अपत्यानि मीतुं विजयसिपाञ्चलि ॥

454. O Brahman ! I have now told you about the beds of the different classes of women. On what other subject do you like to hear ? What more should I tell you.

CHAPTER XI.

MEANS OF PLEASING DIFFERENT CLASS OF WOMAN.

सुः स्त्रियः मुनाः ।

तच्छ्रीतुनर्जिच्छानि जपया वपयस्य तम् ॥

455. Tundi Said—Oh Brahman ! Now I wish to hear about the means by which the different classes of women are pleased. Kindly tell me about them.

तद्देवं वचनं श्रुत्वा चमत्कारी जायते जपः ।

न जानाति महात्मान् नारीणां बुद्धिदायकम् ॥

456. Nagarjun replied—I am really surprised to hear of your words. Don't you know even how to please a woman ?

वाङ्मयी रत्नणी कुत्र न पश्यति धरातले ।

विचयेनाद्यवा वाचा मीनिपूर्णं वा बुध्यति ॥

457. Oh sage ! Scarcely a woman is found in the world whose heart is not won by modest and pleasing words

सत्यमेव जराभावः स्त्रियसु सिद्धवचनः ।

विशिष्टेण सनातन्य मीतुं कीदृश्यं नमः ॥

Tundi said—Oh noble Sage ! What you have said

is quite true but still there are women of different tastes, and I am curious to know how each of them is satisfied. Tell me elaborately about it.

ABOUT SATISFYING A PADMINI WOMAN.

दिव्याभरणदानेन तथा लघुं रया गिरा ।

सादरं यत्रवान् भुत्वा तोषयथ

459. Nagarjun Said—Be careful to please a *Padmini* woman by offering her beautiful ornaments and fine dresses, and caressing her with sweet words.

वासपार्श्वे स्थितां ताञ्च पद्मिनीं सुखमास्थिताम् ।

धत्तगर्भेण वाक्येन तोषयिष्यति सादरम् ॥

460. Please her by placing her comfortably on your left side, and fondly speaking to her words of religious import.

नारीनिन्दा न कर्त्तव्या पद्मिनीसन्निधौ सुने ।

सन्तुष्टा सा भवेत्तस्मात् सत्यं सत्यं न संशयः ॥

461. No woman should be vilified in her presence I tell you for certain that these will satisfy her.

ABOUT SATISFYING A CHITTRANI WOMAN.

चित्रिणी येन प्रीता व्याचत् शृणु नरपुङ्गव ।

भुत्वा ज्ञात्वा विचार्यार्थं कार्यकाले करिष्यसि ॥

462. Nagarjun said—Oh noble man! Now

hear how a *Chittarani* woman is pleased. First hear, then learn, and then be wise to act deliberately in time of need.

निजसुखेन वानरौप चाप्याय पीनंविप च ।

चित्तिपीडयतुं तया जेतवियति वापयम् ।

463. Place a *Chittarani* woman fondly on your lap ;—tell her affectionate words and pleasing stories, and thus she shall be pleased.

देव वसुधाय पीय वानावसायवसयम् ।

वसय वाङ्मनस्य विमलवसयिनि ।

464. To win her heart give her various ornaments and dresses, and different things of enjoyment.

ABOUT SATISFYING A SHANKHINI WOMAN.

वसुधा नर वसुधाय वसिनी देव वसुधि ।

न हि वसुधि वा वसन् वसिनी विनिनी वस ।

465. Nagarjun said :—“Oh Brahman ! Now hear about the means of satisfying a *Shankhini* woman. She is not satisfied with the means that we adopted for pleasing a *Pandit* or a *Chittarani* woman.

वा शङ्कित पी वसन् वसिनी निजवसयम् ।

वसुधाय विविधाय निजवसयवसयम् ।

466. *Shankhini* woman is satisfied if she can get jewellery and ornaments superior to those of others.

अङ्गस्थिताच्च तां नारींप्रीतिसम्भाषणेन च ।

सर्वदा सादरं ब्रह्मन् तोषयिष्यति मानवः ॥

467. Placed on the lap she should be always fondled with pleasing and affectionate words.

ABOUT PLEASING A HASTINI WOMAN

हस्तिनी रमणीं ब्रह्मन् येन सन्तोषयिष्यति ।

द्रव्ययिष्यान्नि तत्सर्वं स्थिरीभूतवधारय ॥

468. Now hear me patiently to tell you about the means that are to be adopted to please a *Hastini* woman.

वस्त्रे वा सृज्जगौ वापिरक्षेवा तापसिश्चर ।

प्रणयसम्भाषणेनैव तुष्यति वारणाङ्गना ॥

469. A *Hastini* woman is never to be satisfied with clothes, ornaments, jewelleryes or amorous talks.

भोजनानि विपुलानि लीनानांसादिकानि च

तस्ये देवानि भो विप्र तदा सा परितुष्यति ॥

470. To please her mind, ample quantity of fish and meat is to be given to her as food.

उत्तरुङ्गं सततं पुंसां वाञ्छति क्रूरचारिणी ।

तेन सा सुप्रीता विप्र सदा प्रफुल्लजानसीः ॥

471. Wicked as she is, she always desires the embrace of a male, and is cheerful and pleased if she can only get that.

रमते पुरुषैः सार्द्धं यदि दुश्च दिवानिशम् ।
तदा सा प्रीतिनाप्नोति सत्यं सत्यं वदामि ते ॥

472. I tell you for certain that she is pleased and satisfied if she can have intercourse with a male all day and night.

इति ते कथितं विप्र यत् पृष्टं तापसेश्वर ।
श्रुत्वा चैवं विचार्य्याथ रतिशास्त्रे ज्ञानी भव ॥

473. Oh Great Sage ! Now I have given answer to all of your questions. Just think over the matter yourself and be an expert in the Science of Love.

FINISH.

Science of Life.

PART II.

**HINDU SYSTEM
OF
PALMISTRY.**

*Translated into English from original
Sanskrit text.*

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1909.

INTRODUCTION.

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PALMISTRY is the Science that deals with the different signs and lines on the hands, and teaches us how we can read the present, the past and the future destiny of a man—his length of life—his happiness and misery—his weal and woe—his wealth and poverty—in short every event of his life by clearly looking at the signs, lines and marks on his hands. Though in the following Chapters we have tried our best to explain in a lucid manner the different indications made by different signs and lines still we must admit that unless a man very carefully studies the book by reference to different classes of hands, it would not be possible for him to read the signs quite correctly. In order to help the willing students of Palmistry, we have however illustrated the different signs and marks by various Diagrams and we believe that these Diagrams will be of great help to those who wish to study Palmistry at home.

CHAPTER I.

On looking at the human hand we find that it is mainly divided into three Parts, *viz.*—(1) the Fingers ; (2) the Palm ; and (3) the Wrist.

The fingers are five in number and named as follows—(1) the first or the Index Finger ; (2) the second or the Middle Finger ; (3) the third or the Ring Finger ; (4) the fourth or the Little Finger ; and (5) the fifth finger or the thumb.

Each finger is again divided into three different parts, *viz.* (1) the first part or the part that contains the nail ; (2) the second or the middle part ; and (3) the third or the lower part.

In the Science of Palmistry the fingers are again divided into seven different classes according to their shape, size, and construction. They are as follows :—(1) Pointed ; (2) Square ; (3) Spatulate ; (4) Elementary ; (5) Conic ; (6) Philosophical ; (7) Mixed.

Different features and indications of the different classes of fingers are as follows:—

1. In case of the Pointed fingers the Palm is middle sized, the fingers are straight, the Thumb short and beautiful, and the first part of the finger gradually pointed and tapering.

Such hands indicate that the man is a lover of beauty, impartial, possessed of knowledge and readiness of mind, but very much given up to imagination. Sometimes his strong imagination makes him unable

to grasp the realities of the world, and at times he is seen to be possessed of the power of fore-telling. His heart is full of piety and pathos, and he can compose pathetic songs.

2. In case of square fingers the thumb is generally big and its third part fleshy, the Palm middle-sized and hard, and the first Parts or the nailed parts of the fingers square.

Such hands indicate that the man is quiet in temper, inquisitive, possessed of keen intelligence; and fond of learning and good manners. Such men are good politicians; can easily master science and Philosophy; do many things at a time and feel pride for doing so.

3. In case of spatulate fingers the first or the nailed parts of the fingers are more thick and big than the other parts.

Such hands indicate that the man is laborious, patient, prompt, resolute even to obstinacy, lover of freedom and pleasure. Men with such hands are generally fond of physical culture, democratic government, and trade. They also shew their skill in mechanical works.

4. In case of Elementary fingers the Palm is generally bigger than the fingers:—the fingers are short, thick, and hard; nails short; the Thumb short and crooked.

Such hands indicate that the man is indiscreet, wayward, and possessed of inferior intelligence. Men with such hands earn their livelihood by physical

labour. They are generally illiterate or have very little learning.

5. In case of conic fingers, the third part of the fingers are generally thick and big, and the nailed part is generally pointed and tapering.

Such hands indicate that the man is sensuous, selfish, generally idle, and a lover of pleasure, beauty, and fame. He is devoid of high mental and spiritual power, talks much, loves liberty, cares very little for others' opinion, and becomes vain. At times he is very hopeful, while at other times he gives up all hopes. He does not like to submit to others orders, and thinks very lightly of the worldly happiness.

6. In case of Philosophic fingers the Palm is generally big and well-developed; the finger-joints are fully developed; the fingers are long, and being conical in the middle are square-shaped at the end.

Such hands indicate that the man is wise and seeks after truth. Men with such hand engage themselves in the Study of Mental and Moral Philosophy and Experimental Sciences. They always find out truth, distinguish between right and wrong, and spend much time in seeking after spiritual truth.

7. Mixed fingers mean that the end of the different fingers are different in shape, that is, some are tapering, some conic, some spatulate &c.

Such fingers indicate that the man has versatile capacities, shows skill in different employments, and enquires after many things.

CHAPTER II.

DIFFERENT PLACES, LINES, AND SIGNS ON THE PALM.

In the Science of Palmistry different Places on the Palms are assigned to different Planets, and different indications are made by these places according as they are high, low, and even. We now give below the details of them.—

1. Mount or place of Jupiter:—The place that lies just below the index or fore finger.

If this place is of ordinary height it indicates that the man is ambitious, fond of pleasure and beauty and imaginative, and hankers after fame.

If this place is very high, the man is proud, self-conceited, irregular in life, and willing to exercise authorities over others; but if the Mount of Jupiter be low it indicates that the man is selfish, idle, impious, low-minded, and destitute of self-respect.

2. The Mount of Saturn—The portion of the Palm that lies just below the middle finger.

If this place is high the man becomes timid, strong, silent, and fond of seclusion and music, and adherent to agriculture. He becomes self-conceited, and expresses unwillingness to marriage. But if this place is low, it indicates that the man is low-minded and unfortunate. He has a tendency for suicide.

3. The Mount of Sun or the place of Apollo—That

portion of the Palm which lies just below the Ring-Finger.

If the place of the sun is high, the man becomes an expert in Arts, Literature, Music and Painting. He can invent new things, and imitate others. He becomes fickle-minded, but kind and noblehearted, and of beauty. But if the place of the sun is very high the man becomes avaricious, spendthrift, foppish, cruel, indiscreet, fickle, and mentally weak, and always given to evil thinkings; while if this place is low, the man becomes idle and unwilling to acquire knowledge.

4. Mount of Mercury—That portion of the Palm which lies just below the Little-Finger.

Ordinary height of this place indicates that the man is intelligent, brave, eloquent, laborious, fickle, fond of trade, able to invent, traveller and seeker of mysteries. He loves to play with children, and marries early. But if the Place of Mercury is very high, the man is a liar, treacherous, cheat, jocose, crooked, and fool; while the lowness of the place indicates want of energy and knowledge of the man.

5. Mount of Mars.—Two Places are assigned to this Planet. The first lies below the place of Mercury, and the second below that of Jupiter.

If the first place of Mars is high the man becomes quiet in temper and dependent on God. He forbears to do wrong things; but if the second place is high, the man becomes brave, and possessed of ready wit and martial spirit, while if both the places are

equally high the man becomes hot-tempered, cruel, indiscreet, blood-thirsty, lewd, and talkative. If the place of Mars is very high, it indicates possession of landed-property while the lowness of the place indicates the contrary of it.

6. Mount of Moon:—That portion of the Palm which lies under the first place of Mars and terminates on the wrist.

If this place is ordinarily high, it indicates that the man is pensive, morose, imaginative, idle, fickle-minded, fond of improving the arts of music and given up to the seeking of truth about self. If the place of moon is low, it indicates that the man cannot think and settle his mind; while if this place is very high and spacious, and forms an angle with the wrist, the man becomes very much thoughtful.

7. Mount of Venus—That Portion of the Palm which lies below the second Place of Mars and above the wrist, and encircled by the Line of Life.

If this Place is high, the man becomes fond and admirer of beauty, music, pleasure, generosity, and goodness of others. He dislikes quarrel, seeks pleasure and is naturally gifted with a power for drawing, poetry and singing. But if this place is very high, the man becomes lewd, shameless, incontinent, amorous in talking, fickle and proud; while if this place is low, it indicates that the man is selfish, idle, and incapable of following any art.

We wish now to give below the names and short

descriptions of the main lines that are visible on the Palm :—

1. Line of Life.

It rises from the wrist, goes round the root of the Thumb encircling the place of Venus, and terminates between the thumb and the first finger.

2. The Heart Line.

The line that rises from below the Place of Jupiter *i.e.* below or near the root of the first finger and extends to the root of the little finger below the place of Mercury.

3. The Head Line.

i.e. the line that rises at the commencement of the Life Line, and crossing the Palm slantingly terminates at the Mount of Moon.

4. The Fortune Line.

The line that rises from or near the wrist and proceeds upwards towards the place of Saturn. This line is also called the Line of Saturn.

5. The Health Line.

The Line that rises from the wrist near or on the lower end of the Lifeline and proceeds onwards and terminates in the the Mount of Mercury.

6. Via Lasciva.

The line which runs Parallel to the Line of Health, and reaches the Mount of Mercury.

7. Girdle of Venus.

The line that rises from the Mount of Jupiter, and runs in a semi-circular way towards the Mount of Mercury.

8. Bracelets of Life.

The lines that are visible round the wrist.

We now wish to mention the names of different signs that are visible on the Palm. They are as follows:—1. The Star. 2. The Square. 3. The Spot. 4. The Circle. 5. The Island. 6. The Triahgle. 7. The Cross. 8. The Grille.

Triangle of the Hand.

The space enclosed by the three lines *viz.* the line of life, the line of head and the line of health.

Quadrangle of the Hand.

The space bounded by the lines of head, heart, fortune and health.

CHAPTER III.

Signs of Diligence.

(1) Elevation of the places of Jupiter and Mars, Extension of the Head Line to the end of the hand, and the little finger as high as the middle of the first joint of the third finger. (2) When the Fortune Line from the place of the Mars. (Dig. 2, fig. 4, 5, Dig. 3, fig. 1).

Signs of Mental Diligence.

When the heads of the fingers are flat, Palms soft, some lines extend from the third to the first joint of the third finger, the man becomes mentally very dilligent. (Dig. 3. fig. 2.)

Signs of spendthriftness.

If the first parts, that is, the parts containing the nails of the fingers be crooked, the man is sure to be a spendthrift.

Signs of Poverty.

(1) When the Bracelet ines round the wrist are indistinct and broken. (2) The formation of a cross mark by two curved lines in the Triangle of the hand. (3) A sign of grille and a star mark on the place of Saturn. (4) Fortune Line looking like a chain. (5) The sign of

SCIENCE OF LIFE.

a semi-circle in the third part of the fourth finger. (6) two or three lines rising from the wrist and joining the Health Line after crossing the place of moon. (7) One straight line rising from the Head Line and joining a sign of cross in the place of Jupiter. (8) The place of Mercury very low, and presence of a cross-sign in the end of the Life Line. (9) One straight line rising from the place of Venus. and touching the Head Line after crossing the Life Line. (10) Small branch lines starting downwards from the Life Line. Diag 4. Signs 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.

Poverty due to strangers.

A sign of cross in the place of Mars.

Life-long Poverty.

(1) Fortune Line looking like a chain and some small lines cutting the Life Line and the Fortune Line. (2) The Fortune Line broken or curved from the beginning to the end, and some straight lines extending after cutting the Fortune Line and the Heart Line. (3) The Fortune Line rising from the wrist, passing through the place of Saturn, and extending to the third joint of the Middle finger. (4) The first angle of the Triangle of the Hand low and placed near the Mount of Mars. Dig. 4, Sign. 4, 9. Dig. 2, Sign. 3, 7. Dig. 5, Signs. 1, 2, 3, 4.

Poverty caused by Relatives.

Signs of cross or Star in the place of Venus indi-

cates poverty due to Relatives;—If again one of the branch lines of the cross-sign touches the Life Line the intensity of poverty becomes too much.

Dig. 5. Signs. 5, 6.

Temporary Poverty.

If the Bracelet Lines round the wrist be indistinct and broken in many places the man suffers from want from time to time throughout his whole life.

Dig. 5. Sign 7.

Poverty due to woman.

- (1) A straight line rising from the place of Venus, and cutting both the Life Line and the Fortune Line.
- (2) A sign of circle in the place of Mars.

Dig. 6. Sign 1, 2.

Loss of money due to family quarrel.

Fine lines rising from the place of Venus and entering into the place of Mars after cutting the Line of Life. Dig. 6, Sign. 3.

Loss of money due to bad character.

- (1) Presence of grille signs in the place of Venus.
- (2) Heart Line indistinct, and the Head Line rising from below the place of Saturn and reaching the place of Mars.
- (3) The Line of Fortune rising from the place of Moon and reaching near the Head Line.

Dig. 6, Sign. 6, 7.

Sudden loss of money.

- (1) Sign of cross in the place of Mercury, and one branch of the cross-sign joining the Heart Line. (2) Presence of a black mole on the palm. Dig. 6, Sign 4 5.

Gain of wealth by marriage.

Sign of a cross or a Star in the place of the Jupiter indicates that the man will gain wealth by marriage.

Dig. 8, Sign. 8, 9.

Sudden gain of wealth.

- (1) White tiny spots below the place of saturn and above the Head Line. (2) Sign of cross on any one of the Bracelet Lines round the wrist. (3) One Straight Line branching off the Line of Fortune, and reaching the place of Sun. Dig. 7, Sign. 1, 2.

Avariciousness.

- (1) If the Head Line be straight and goes to the side of the hand. (2) The square form of the fourth finger and the Head Line well marked. (3) The middle portion of the middle and the fourth fingers longer than the other portions and the quadrangle of the hand not spacious. (4) The place of Sun high and the Thumbs curved inwards. Dig. 7, Sign. 3.

Excessive Avariciousness.

- (1) Absence of the Heart Line on the Pa'm. (2) The place of Mercury very high.

Wealth in old age.

A branch line rising from the Line of Life, passing through the place of Mars and extending to the place of Sun. Dig. 8, Sign. 1.

Affluence or sufficiency of money.

(1) The Sun Line distinctly marked in both the palms. (2) Signs of circles in the place of Sun on both the hands. (3) The Sun Line rising from the place of Venus and extending to the place of Sun.

Dig. 33, Signs. 4, 5.

Temporary Affluence.

Tiny lines rising from the Life Line and cutting the Head Line. Dig. 7, Sign. 4.

Gain of wealth by Legal Profession.

Line of Fortune rising from the wrist and reaching the place of Jupiter after cutting both the Heart Line and the Head Line. Dig. 8, Sign. 3.

Gain of wealth by chance.

One straight line rising from the Head Line and ending into the sign of Star in the place of Jupiter.

Dig. 9, Sign. 1.

Gain of wealth by the profession of an Actor.

One straight line rising from the Line of Fortune and extending to the place of Mercury. Dig. 9, Sign. 2.

Gain of wealth by labour.

If the lines round the wrist be like a chain, straight, and unbroken.

Gain of wealth by Trade.

(1) Places of Mercury high in both the hands. (2) One branch line rising from the end of the Head Line and extending to the place of Mercury. (3) One branch from the Fortune Line reaching the place of Mercury. Dig. 9, Sign 3. Dig. 10, Sign 2.

Gain of Wealth by Priesthood.

If the Fortune Line rising from the place of Moon and cutting both the Head Line and the Heart Line, reaches the middle place between Mounts Saturn and Jupiter, and if also the Sun Line be conspicuous.

Dig. 9, Sign. 5.

Gain of wealth by War

If there be a sign of triangle in the place of Mars lying below that of Mercury. Dig. 9, Sign 6.

Gain of wealth by Eloquence.

(1) If there be a Traingle in the place of Mercury. (2) If a line rising from the Life Line reaches the place of Mercury. Dig. 9, Sign 3. 4.

Gain of Wealth in old age.

If on both the Palms the Line of Fortune distinctly

rises from the Head Line and is not cut by any other line. Dig. 10, Sign 1.

Gain of wealth by study of Literature.

- (1) A cross-sign near the first part of the first finger.
- (2) Places of Sun high and Sun Line well-marked in both the hands. (3) The Girdle of Venus distinct and well marked. (4) A Star sign in the place of Sun and some white spots on the Head Line lying below the place of Sun. Dig. 9, Sign 7. Dig. 10, Sign, 3. 4.

Short Life.

If on both the palms the Head Line ends in the place of Saturn and does not cut the Fortune Line.

Sudden Prosperity.

- (1) A Star sign in the first part of the first finger.
 - (2) If the Fortune Line rises from the wrist and extends to the third part of the middle finger.
- Dig. 12, Sign 2. Dig. 13, Sign 1.

Easy Circumstances.

White spots on the Head Line lying below the place of Saturn.

Slothfulness or idleness.

- (1) Head Line short, place of Jupiter low, and places of Venus and Moon very high ; or (2) Places

of Jupiter and Mars even, and palm soft, indicates that the man is idle.

High Position.

A man shall obtain a very high position if a straight line extends from the first to the third part of his little finger. Dig. 11, Sign 9.

Debts.

If the place of Mars lying by the side of the Fortune Line be low it indicates that the man shall be involved in debts.

Deceitfulness.

If the quadrangle of the hand be small and the place of the Moon high the man shall be deceitful.

Skill in all works.

If the place of Mercury be high, fingers square, and the thumb undeveloped, the man shall shew skill in all works.

Signs of a good artisan.

The end of the little finger broad, and the first part of the finger longer than other parts.

Readiness for work.

(1) Hardness of the palm and absence of the Health

Line on it, and fingers pointed ; (2) Places of Mars, Mercury and Jupiter high ; (3) Fortune Line rising from the place of Mars ; (4) Hardness of the palm, and other lines deeply marked in it. (5) Fingers broad at ends, and full of joints ; (6) Life Line and Head Line being separate from each other. Dig. 3, Signs 1. 3. 4.

Carelessness of all works.

Places of Jupiter, Saturn, Sun and Mercury undeveloped, and fingers jointless and gradually pointed.

Imprisonment.

If there be square signs in the places of Venus and Mars, the man shall suffer imprisonment.

Success in different works in life.

(1) If the Sun Line be well-marked in both the palms, the Sun's place be developed, and there be a circular sign on the Sun's place the man becomes successful in his attempts. (2) If a straight line rising from the Life Line reaches the place of Jupiter, and along with that the place of Jupiter be high the man will succeed in passing examinations, and in obtaining services under the State and in cities. If the place of Jupiter be very high, the man will succeed in trade of gold. (3) If a line rising from the Life Line goes to the place of Saturn, the man will succeed in trade of minerals, such as iron, coal &c. He will also earn money in trades of jute, grass, timber &c.,

or in a service in foreign countries. (4) If the above line goes to the place of Sun the man gains wealth suddenly or with the help of others. (5) If the said line goes to the place of Mercury the man becomes successful in trade and commerce.

Dig. 14, Signs 4. 5. Dig. 15, Signs 2, 3, 4, 5, 6, 7.

Obstacles to success in business.

(1) If the Life Line be cut by other small lines, and the Fortune Line be indistinct. (2) If the place of the Sun be crossed by numerous small lines. (3) If three or four Sun lines are visible on the place of the Sun.

Dig. 5, Sign. 2. Dig. 16 Sign. 4. Dig. 17. Sign 10.

Life of hard labour.

(1) The three Bracelet lines round the wrist looking like chains and (2) the Fortune Line rising from the Head Line and reaching the place of Saturn indicate that the man shall have to make hard labour throughout his whole life. Dig. 10, Sign. 1-1, Dig. 18, Signs 7.

Prosperity through self-acquired qualifications.

If on the palm of an hand the Fortune Line rises from the wrist and extends to the second part of the middle finger, it indicates that the man shall be prosperous by virtue of his self-acquired qualifications ; but if such lines be present on both the palms the result will be quite the reverse. Dig. 13, Sign 1.

Success in life with other's help.

- (1) Fortune Line rising from the wrist and extending to and touching the Head Line or the Heart Line.
 (2) A branch line rising from the head line, and going near to, but not touching the Heart Line. (3) The cross-sign in the square of the hand well-marked, and not cutting the Fortune line or Sun line.

Dig. 18. Sign. 1, 2, 3, 4.

Loss of Property or Insolvency in Trade.

- (1) If the Line of Fortune rising from the wrist reaches the Head Line. (2) Presence of large signs of island on the Line of Health. (3) When the Place of Sun is intersected by several lines.

Dig. 16. Sign 4. Dig. 21. Sign 10. Dig. 28 Sign 13.

Weak Intelligence.

- (1) The places of the Sun, the Venus, and Moon low on both the palms, and the Triangle of the hand unspacious and indistinctly marked. (2) The Line of Heart short and broad, the palm hard, and the fingers shaped like the trunk of an elephant. Or (3) the palm of the hand long, the fingers short, and the quadrangle of the hand intersected by many lines.

Dig. 21. Sign 14. Dig. 29. Sign 14.

Signs of Keen Intelligence.

Head Line distinctly marked, the place of Sun conspicuous, and the thumb long, indicate that the man very intelligent.

Good Fortune or Luck.

(1) If the Sun Line rises from the Line of Life. (2) If a straight line rising from the E Line reaches the place of Jupiter, and a star-mark present at the end of it. (3) If the Line of Fortune or the Saturn Line rises from the wrist, goes up straight, and reaches the second part of the middle finger.

Dig. 9. Sign 1. Dig. 13. Sign 1. Dig. 33. Sign 4.

Signs of Ill-Luck.

(1) Presence of a star-mark below the place of Saturn. (2) The Line of Fortune undulated and looking like a chain. (3) The third part of the third finger having a half-moon sign. (4) Two or three, straight lines rising from the wrist, passing through the place of Moon, and reaching near the Line of Health.

Dig. 4. Sign 1. 4. 5. 6.

Good Luck by Travelling.

Presence of a cross-mark inside the Triangle of the hand and the place of Moon.

Signs indicating attainment of good name.

(1) The Sun Line well-marked on both the palms and unintersected by any other line. (2) Presence of a star-mark on the place of Jupiter.

Dig. 13. Sign 7. Dig. 29. Sign 12.

Attainment of good name by chance.

(1) The Line of Fortune well-marked on the palm and the presence of a Star mark in the place of the Sun. (2) Presence of two distinct parallel lines in the place of the Sun on both the palms, and those lines unintersected by any other line.

Dig. 9. Sign 7. Dig. 13 Signs 10. 11.

Signs of good Politicians.

Presence of sign of a triangle in the place of Mercury.

Lewdness.

(1) A few straight lines in the place of Venus intersected by some other straight lines. (2) Presence of a star-mark in the third part of the first finger. (3) Presence of a triangle-sign in the third part of the middle finger.

Oratory.

(1) The little finger pointed at the end, and having equal length with the third finger, and its first part longer than the other parts. (2) The place of Mercury well-developed, and the presence of a star-sign in the third part of the little finger. (3) The Head Line reaching the place of Moon, and the place of Jupiter well-developed. (4) Presence of a triangle-sign at the end of the Head Line.

Dig. 24. Sign 8. 9. 10. 11.

Signs of wisdom.

(1) Places of Mercury and Sun well-developed, and presence of a cross-mark at the end of the Line of Life. (2) The third angle of the triangle of the hand, that is, the angle at which the Health Line and the Life Line meets with one another, broad. (3) The triangle of the hand well-marked and having a rosy tinge. (4) Two or three str distinctly marked in the second and the third part of the little finger. (5) The little finger comparatively longer, and a straight line starting from the Head Line and reaching the place of Mercury.

Dig. 2 Sign 1. Dig. 13. Sign 14. Dig. 29. Sign 8. 10 11.

Power of good decision.

(1) The nails of the fingers small, the fingers and the palm equally long, the second part of the thumb well-developed and thick, and the middle finger devoid of all signs. (2) Presence of a triangle sign in the place of Moon, and second parts of all the fingers longer than the other parts. Dig 24. Sign 11.

Ready Power of Decision.

If the fingers are square-shaped, and equally long with the palm.

Attainment of wealth by Culture of Science.

(1) Presence of sign of a triangle or a white spot

below the place of Mercury, and above the Line of Head. (2) Presence of a straight line extending from the first to the third part of the little finger.

Dig. 28. Signs 11, 12.

Signs that indicate Marriage.

(1) Presence of deep lines by the side of the hands in the place of Mercury. (2) Small narrow lines rising from the place of Venus and crossing the lines of Life, Head and Heart.

Dig. 26. Sign 11, Dig. 28. Sign 1.

Unhappy Marriage.

(1) Presence of a straight line extending from the place of Saturn to that of Venus where it is joined with sign of island. (2) Presence of small lines in the place of Saturn cross one another and the sign of a island on the line of marriage. These indicate that either of the pair becomes ill or mad, and a source of unhappiness to the other.

Dig. 28. Sign 2. 16.

Marriage with a Trader.

If a line rises from the place of Venus and reaches the place of Mercury after cutting the lines of Head and Heart, the female will be married with a trader.

Dig. 26. Sign 11.

Breach of Marriage.

It indicates a breach of marriage if a straight line rising from the place of Venus, and mixing here with an island-sign cuts through the heart. Line and touches the Line of Heart, and at the end of it branches off. Dig. 30. Sign 12.

Death at the time of marriage.

If the line of marriage be broken in the middle it indicates death at the time of marriage.

Dig. 24, Sign, 13.

Marriage with an old man.

Presence of a straight line rising from the place of Venus and reaching the place of Saturn indicates marriage with an old husband. Dig. 28, Sign. 2.

Happy marriage.

(1) The line of Fortune rising from the place of Moon and touching the line of Heart. (2) Presence of a cross-sign in the place of Jupiter. Dig. 28. Signs. 4-5.

Signs indicating widowhood.

(1) If the line of marriage in the place of Mercury extends downwards and touches the line of Heart. (2) If a straight line rising from the place of Mercury cuts through the lines of Life, Head and Heart. (3) Presence of black moles on the line of marriage in the place of Mercury. Dig. 26, Sign. 6, 10, 11.

Signs of ill health.

(1) If the Line of Life be dark, and in places broad, and in others thready, and if again the line be intersected by other small lines or if there be white spots on the Life line. (2) If there be a cross-sign at the end of the Line of Life, and the lines of Head and Heart be indistinctly marked. (3) If there be many small straight lines on the first parts of all the fingers. Dig. 5, Sign. 2. Dig. 20, Sign. 3. Dig. 26, Sign. 11.

Signs of Hereditary Illness.

Signs of island on the Line of Life. Dig. 24, Sign. 2.

Signs of good health.

(1) If the three lines on the wrist be well-marked. (2) If the palm be devoid of the Line of Health. (3) If the Line of Life be a little rose-coloured, narrow and situated all round the place of Venus. (4) If the second angle of the Triangle of hand, that is, the angle formed by the junction of the Head Line and the Heart Line, be distinct and spacious.

Dig. 13, Sign. 8, 6, 12.

Success in Arts.

If the second part of the third finger be longer than other parts, the man will be a successful artisan.

Good Manners.

If the places of Head and Venus be very high and

the fingers pointed at the end the man shall have good manners.

Love of Truth.

(1) If the first and the third fingers be square-shaped; (2) If the fingers be square-shaped, full of joints, and shaped like the trunk of an elephant in the end.

Gain of wealth with honour.

If a straight line rising from the Line of Life and cutting through both the Lines of Head and Heart reaches the place of Saturn or that of Jupiter the man would obtain wealth with honour. Dig. 15, Sign 3.

Worldly happiness and enjoyment.

If the Line of Fortune rises from the wrist, and end distinctly in the middle of the place of Jupiter.

Dig. 30, Sign. 2.

Good Fortune.

(1) If the Line of Fortune rises from the wrist and ends in the third part of the middle finger. (2) If a straight line rises from the Head Line and joins with a star-sign in the place of Jupiter, or if the Sun Line rises from the Line of Life and reaches the place of Sun.

Dig. 9. Sign. 1, Dig. 31, Sign. 14. Dig. 33, Sign. 4.

Good Fortune through the help of others.

If the Line of Fortune rises straight from the place of Moon, and reaches the place of Saturn.

Dig. 26, Sign. 14.

Good fortune at the latter end of life.

Presence of a cross-sign on any one of the line on the wrist.

Good fortune through hard labour.

If the lines on the wrist be straight and unbroken, and look like a chain. Dig. 18, Sign 7.

Love of a woman.

Presence of a line parallel to the Line of Life indicates that the female shall love the male and be attached to him. Dig. 32, Sign. 1. 2,

Danger through love to a woman.

If the sign of half-moon be present in the place of Moon, it indicates danger through the love to a woman.

Excess of love to a woman

—(Hen-pecked Husband)

(1) If a line descends downwards from the Line of Heart and reaches near the Line of Head (2) If a straight line rises from the place of Venus, reaches the place of Mars, and joins there with a star-mark, (3) If there be a sign of Star in the place of Venus.

Dig. 19, Sign. 9, 10 14.

Constancy of Love.

Presence of a few lines in the place of Venus and those lines not being intersected by other lines.

Dig. 30, Signs 10.

Resoluteness.

(1) If the Heart Line branches off and reaches the place of Jupiter (2) If the place of Mars be high, and Head Line long and thready. Dig. 30. Sign 2, 15.

Signs indicating Peace of mind during life.

If the Line of Fortune be distinct and reach the middle point between the places of Jupiter and Saturn.

Dig. 8, Sign. 3-3.

Keen Intelligence.

(1) Places of Mercury and Sun well-developed, and cross-sign the end of the Line of Life. (2) The third angle of the triangle of the hand spacious and well-marked, and the second parts of the fingers longer and more developed than the other parts. (3) Triangle of the hand spacious, clear, and rose-coloured. (4) Some well-marked straight lines on the third and second parts of the small finger. (5) The little finger somewhat longer and one branch of the Head Line reaching the Place of Mercury. Dig. 9, Sign 3. Dig. 21, Sign 5. Dig. 34 Sign 1.

Conjugal love and felicity.

The Place of Jupiter naturally developed and the sign of a cross on it. Dig. 13, Sign 7.

Want of Conjugal love and felicity.

(1) If a line rising from the Place of Venus, and cutting through the Head Line and Life Line meets the Line of Heart, and if there be a sign of Island at the beginning of the line. (2) If the end of this line branches off into different lines. (3) If the lines of marriage in the Place of Mercury have several branches or the sign of a triangle. Dig. 13, Sign 3, 4.

Long Life.

(1) The three Bracelet Lines well-marked, and the Lines of Health and Life lying separate from each other. (2) The Triangle of the Hand well-marked; (3) Rosy tinge of the Line of Life and the existence of the same round the Place of Venus. (4) The Third angle of the Triangle of the hand well-marked and spacious and the Line of Health extending to the Place of Mercury. Dig. 13, Sign 5, 6, 8.

Misfortune.

If the lines of Life and Head mix with the Line of Heart. Dig. 22, Sign 1.

Misfortune owing to unknown person.

Existence of a Cross-mark in the Place of Mars,
Dig. 21. Sign. 9.

Misfortune owing to illness.

If the Lines of Life and Head mix with the Line of Heart. If this be present in one hand the man suffers from very serious illness; but if it be present in both the hands the man dies of the said disease.

Dig. 22. Sign. 1.

Misfortune in Early Age.

Existence of some small Crossmarks in the beginning of Life Line and Fortune Line. Dig. 21. Sign 7.

Misfortune owing to women.

Star mark in the Place of Venus. Dig. 21. Sign. 8.

Gain of Wealth by Will.

(1) Some lines rising straight in the third part of the middle finger. (2) A small triangle on any one of the Bracelet Lines round the wrist. (3) Sign of a Cross on any one of the Bracelet Lines. (4) A line running parallel to the Head Line. (5) A deep line in the Place of the Sun. Dig. 22. Signs. 6. 7. 8. 9. 12.

Possession of Wealth.

(1) A straight line rising from the Line of Life and reaching the Place of Sun. (2) Existence of many straight lines in the Place of Sun and joined with a Star mark. (3) A line lying parallel to the Head Line. (4) The Sun Line well-marked in both hands and some straight lines extending slanting on the side of the first part of the thumb. (5) On a straight line rising from the wrist and reaching the

Place of the Sun after cutting the Health Line. (6) The Sun line narrow, deep, straight, and uncut by any other line. (7) Many straight lines well-marked on the Place of Saturn or on the place of a Star mark in the Triangle of the Hand. (8) Existence of a Triangle in a Cross mark on the first Bracelet Line, and a Straight Line rising from the Head Line and reaching the Place of Jupiter. (9) One or some lines rising from the Line of Life and reaching the Place of Jupiter or that of the Sun after cutting the Head Line and Heart Line. Dig. 33. Sign 4 ; Dig. 22. Sign 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. Dig 23. Sign 2. 3. 4.

Learning.

(1) Places of Saturn and Sun elevated. (2) One straight line extending from the first to the third part of the third finger. (3) One or two lines rising in the first part of the middle finger and extending to the second part of it. Dig: 23. Signs 11. 19.

Skillfulness.

(1) Little finger shaped like the trunk of an elephant and containing many lines well-marked in it. (2) Head Line divided into branches, and Sun Line distinctly marked.

Dig. 24. Sign 11. 12. Dig. 25 Sign 12.

Gain of wealth by Inheritance.

(1) Triangle, Cross mark or Star mark on the wrist. (2) Some slanting lines on the third part of the middle finger. (3) A line running parallel to the Head Line. Dig. 25 Sign 12, 13. Dig. 22 Signs 7.8.9.

Children.

Small lines running downwards from the place below the root of the little finger and touching the Line of Marriage indicate the number of children. Out of them the well-marked lines indicate the number of sons, and less distinct lines indicate the number of daughters, and the broken lines indicate the death of the children. Dig. 24. Sign 5. 6.

Polygamy.

(1) One Grille mark in the Place of Venus and Star-mark in the third part of the first finger. (2) Some lines running parallel to the Heart Line in the Place of Mercury. Dig. 10. Sign 6. Dig. 21. Sign 2. 18.

Profession of Trader.

(2) Square shape of the Third finger in both the hands. (2) The second part of the Little finger longer and more developed than other parts.

Skill in Trade.

(1) If the Place of Mercury be high, and slope towards the Place of Sun. (2) If all the fingers be square-shaped, and the first part of the little finger be longer than the other parts.

Flourishing in Trade.

(1) One Straight Line rising from the wrist and reaching the Place of Mercury after cutting the Head Line and the Heart Line. (2) If the Head Line have branches and one of them reaches the Place of Mercury.

Dig. 25. Sign 1. Dig. 26 Sign 16.

CHAPTER IV.

Physiognomy.

In the previous chapter we have dealt with the different signs, marks, and lines on the palm, as well as with the different shapes and sizes of the hand and the fingers. In this chapter we wish to draw our readers' attention to the science of physiognomy which tries to discern human character and destiny by closely observing at differences of shapes, sizes and appearances of the different parts of the human body. But we repeat again that in order to obtain a correct and sound knowledge in these occult sciences a close and minute observation is indispensably necessary.

Face.

1. Fleshy face indicates that the man is liberal, discreet, luxurious, careful, faithful, and presumptuous, and he always fails to gain his end.

2. A round face denotes that the man is wise, of good understanding, and of merciless temper.

3. Round little face indicates that the man is weak and simple and possesses very bad memory.

4. Long face indicates that the man is righteous, injurious, luxurious and audacious.

5. Pale face indicates ill-health and spleenishness.

6. White, cold, and woman-like face denotes tender and effeminate temper.

Nose.

1. High nose indicates violent temper and a vain liar.
2. Long, hanging, and big nose indicates covetousness, simplicity of heart, wisdom and a tendency to scoff at others.
3. A nose of which the extremity is round indicates that the man is proud, credulous, faithful and vain. In case of a woman such a nose indicates unchastity and mischievous character.
4. Hairy nose indicates that the person is simple-hearted.
5. Round, long, good-looking nose indicates wisdom, prudence and chastity.
6. A nose of which all the parts are proportionately big indicates a merry and peaceable man.

Eyes.

1. Big and great eyes indicate that the man is slothful, bold, and a liar.
2. Hollow eyes shows a great mind but very suspicious.
3. Little eyes denote dull understanding and credulous mind,
4. Sharp and piercing eyes denote a secret and a lawless person.

Mouth.

1. Large and broad mouth denotes that the man is a liar, foolish, impudent but courageous, and a great babbler.

2. Thick lips indicate that the man is simple and credulous, and goes to excess in all things.

3. Little mouth denotes that the person is faithful, fearful, peaceable, and full of wisdom and learning.

4. Soft, small and thin lips indicate that the person is a good speaker, full of good understanding. Red coloured lips are good signs indicating virtue and prosperity.

5. If one lip be thicker than the other it indicates that the person has little power of comprehension and is a fool.

Ears.

1. Big, broad, and large ears indicate that the person is a simple and slothful man and has weak memory and understanding.

2. Little ears indicate a good understanding, and well-proportioned ears indicate that the person is wise, honest and courageous.

3. Long ears indicate that the person is bold, impudent, illiterate, and a glutton.

Chin.

1. Little chin denotes that the person is malicious.

2. Round and thin chin indicates pride and boldness, but want of manliness.

3. Long chin denotes that the person is discourteous, unable to keep anything secret, and always pretending descretion. In a woman it indicates angry temper.

4. Square chin denotes manliness, courage, and physical strength; while wrinkled chin denotes the reverse.

5. Crooked chin indicates that the person is treacherous, and at enmity with his neighbours and others.

Hairs.

1. Thick and soft hair denotes manliness, and cold and moist constitution.

2. Much hair indicates hot temper. Curled and black hairs are good signs and denotes heat.

3. Hairs that stand up like the prickles of a porcupine indicates that the person is fearful.

4. Smooth and plain hairs are signs of good understanding and gentleness.

5. Delicate and sparse hairs indicate that the person is subject to ill-ness.

Eyebrows.

1. Long hairs on the eye brows indicate simplicity of character yet not without mischief.

2. Folded eye-brows signify that the person is shameless, impudent, and envious.

3. Short and narrow eye-brows denote that the man good-natured, reasonable, but revengeful.

Beard.

1. Thin, soft beard indicates that the person is fearful, delicate, effeminate, and inconstant, but always favourite of the females.

2. Thick and handsome beard indicates good nature and reasonableness.

3. Men having no beards and little moustaches are generally ill-natured and bad persons.

Eye-brows and Eye-lids.

1. A man whose eye-brows are joinned to each other and have long hairs on them is simple but not mischievous.

2. If the eyebrows are naturally folded the man becomes shameless, malicious, spiteful and prone to make promises.

3. Short and narrow eyebrows indicate that the man is simple, reasonable but is quarrelsome.

4. Short and small eye-lids indicate that the man is cruel, wise, secret and litigious.

5. When the eyelids are long and have long hairs on them the man becomes mean and rude.

Signs of Angry Disposition.

1. Body hot, rough, hairy and lean.

2. Complexion yellow.

3. Simple in speech.

4. Pulse hard and swift.

5. Body active and flexible.

6. Very thirsty.

7. Dreams are chiefly of yellow things and of fight and quarrel.

8. Spitte bitter.

Urine thin and of yellow colour.

Signs of Sanguine nature.

1. Body hot and moist, fat, soft and hairy.
2. Colour of the body fresh and lively.
3. Cheerful and flushy countenance.
4. Veins naturally inflamed and full.
5. Pulse soft, full and moist.
6. Urine red and thick.
7. Spittle sweet.
8. Habitually affable and pleasant.
9. Full of mirth and jest.
10. Dreams are chiefly of red and beautiful things and of revelry.

Signs of Melancholy Temperament.

1. Body cold in touch, dry, hard, thin and plain.
2. Colour of the body black and dull.
3. Spittle bitter.
4. Urine subtile and of a blue colour.
5. Pulse hard.
6. Cheerless and gloomy.
7. Of a cowardly disposition.
8. Dreams are principally of black things, of ghosts and dreadful things.
9. Earnestness in thinking and resolute adherence for gaining the end.

Signs of Phlegmatic Nature.

1. Body cold in touch, soft, fat and hairless.
2. Countenance naturally pale and white.
3. Urine white and thick.

4. Pulse soft and slow.
5. Not at all thirsty.
6. Dreams are chiefly of white things, of floods and accidents on the water.
7. Slow and lazy.
8. Sleep long and frequent.

Signs of genius.

1. Feet lean, but decent and tender.
2. Nails shining, white, thin and smooth and a reddish colour.
3. Of an upright gait.
4. Fingers long, plain, and equally distant.
5. Hands plain and decent and of a moderate size.
6. Ligaments and arteries beautifully connected.
7. Shoulders plain and slender.
8. Neck decent and plain.
9. Bone of the throat perceptible and moving.
10. Back and ribs somewhat fleshy.
11. Of a middle voice and fluent tongue.
12. Teeth are of various sizes—some thin, some thick, some broad and some narrow.
13. Ears hollow and neatly curved.
14. Forehead broad and raised and somewhat rough.
15. Eyes not very big, but round and sparkling.
16. Face not very fat.
17. Head somewhat big.
18. Hairs curly, neither hard nor soft, and of a yellow colour.

19. Complexion white with a reddish tinge.
20. Flesh soft.
21. Body straight, neither tall nor short, neither lean nor fat.
22. Of a mild and generous disposition.

Signs of Dullness.

1. Body very big, long and fat.
2. Flesh hard.
3. Colour black.
4. Head either very big or very small, and full of hair.
5. Front part of the head hollow but the back round.
6. Face very big and fleshy.
7. Forehead large and round.
8. Ears small, hard, plain and erect.
9. Eyes dim and hollow.
10. Neck short and fat.
11. Bone of the throat not well-formed.
12. Loins, breast, arms and belly fleshy.
13. Thighs small.

Signs of Prudence.

1. Body small.
2. Head enlarged in the hind part.
3. Face fleshy.
4. Forehead large and square.
5. Eyes large and clear.
6. Nose beautiful.
7. Voice somewhat low.

8. Neck inclined to the right.
9. Breast and shoulders large.
10. Hands and fingers long.

Signs of Imprudence.

1. Body big and slope to the left.
2. Head hollow and circular.
3. Hairs are of red colour.
4. Face big and fleshy.
5. Eyes small, dim and reddish.
6. Ears long and erect.
7. Forehead small and high.
8. Mouth projecting.
9. Lips large and swelling.
10. Voice sharp.
11. Shoulders are full of hair.
12. Hands short.
13. Fingers short.
14. Very talkative and careless in gait.

Signs of Piety.

1. Face handsome.
2. Eyes big and handsome, clear and intelligent.
3. Aspect generous.
4. Voice neither high nor low.

Signs of Impious Nature.

1. Face odd-looking.
2. Ears long.
3. Eyes dry and swelling.

4. Mouth small.
5. Teeth long and strong.
6. Lower lip small and the upper lip projecting.
7. Voice small and nasal.
8. Neck twisted on one side.
9. Back bent.
10. Legs small and lean.
11. Feet crooked.

Signs of Generosity and Strength.

1. Body erect and straight.
2. Head somewhat big.
4. Forehead square.
5. Eyebrows crooked.
6. Nose oblique at the end.
7. Mouth big.
8. Chin full of hair.
9. Lips thin.
10. Voice high.
11. Neck large and straight.
12. Respiration frequent.
13. Breast large.
14. Shoulders large and broad.
15. When walking moves his shoulders and takes big steps.

Signs of Cowardice.

1. Body inclined and the hairs on it are soft.
2. Colour either white or black.

3. Head hollow.
4. Hair white or black.
5. Face gloomy.
6. Mouth small.
7. Respiration not frequent and weak.
8. Voice low and somewhat nasal.
9. Neck long and lean.
10. Breast narrow.
11. Hands short and lean.
12. Limbs small and lean.
13. The whole body showing signs of weakness.

Signs of Justness.

1. Body well-proportioned.
2. Forehead long and the temple extended.
3. Countenance solemn and grave.
4. Voice grave.
5. Eyes large and bright.
6. Colour of the hair either black or brown.

Signs of Unjustness.

1. Eyes dry and moving.
2. Aspect repulsive and terrible.

Signs of Reasonableness.

1. Voice slow and cautious.
2. Eyes moveable.
3. Disposition rather peevish.

Signs of Good Memory.

1. Upper parts of the body well-formed and fleshy.

2. Hinder part of the head projecting.
3. Brain dry.

Signs of Bad Memory.

1. Upper portion of the body small, fat and deformed.
2. Ears small.
3. Hinder portion of the head depressed.

Signs of a Liar.

1. Body bent and ill-formed.
2. Face fleshy.
3. Nose elevated in the middle.
4. Eyes are cheerful and filled with blue marks.
5. Eye-brows slope downwards.
6. Speech somewhat nasal.

Signs of Generosity.

1. Face fair and white.
2. Forehead large and gloomy.
3. Eyes cheerful but always prone to weep.

Signs of Envy.

1. Body small and slender.
2. Face smooth.
3. Eyes long, narrow and gloomy.
4. Voice sweet and agreeable.
5. Speech sharp.
6. Apparently cheerful.

Signs of a Covetous Man.

Face and eyes small.

Eyebrows sloping towards the nose.

3. Back ill-formed.

4. Shoulders ill-compacted.

Fingers short

king takes nasty steps.

Signs of Venereal Persons.

1. Head full of hair and rough.

Hair straight, thick and black.

3. Eyes lustful, sunken and bright.

eyelids always moving.

Signs of Faithfulness.

1. Forehead sloping.

2. Eyebrows contracted.

3. Eyes bright and somewhat of a dark colour.

Signs of Scepticism.

1. Head small and deformed.

2. Forehead filled with holes.

3. Eyes small dry, sunken, moveable and clear.

Signs of Pride.

1. Body straight.

2. Eyes bright, large and pointing upwards.

3. Eyebrows are like arches.

4. Voice shrill and clear.

5. Neck thick and long

6. Throat long.
7. Fingers long.

Signs of Intemperance.

1. Colour of the face deep yellow.
2. Mouth hollowed and not well-formed.
3. Eye large and piercing, somewhat moist and red.
4. Neck fat.
5. Belly large and projecting downwards.
6. Hands lean.
7. Space between the navel to the breast is larger than that from the breast to the throat.

Signs of Modesty.

1. Body stooping.
2. Motion slow.
3. Eyes dim and half-open.
4. Cheek sometimes flushy sometimes not.
5. Voice slow and grave.
6. Ears somewhat red.

Signs of Politeness.

1. Forehead smooth, fleshy and large.
2. Eyes bright and moist.
3. Voice agreeable.
4. Countenance cheerful.
5. Motion slow.

Signs of a Laborious Person.

1. Head small.
2. Face strong and lean.

3. Eyes moving.
4. Tongue quick.
5. Takes long steps in walking.

Signs of Idleness.

1. Forehead large.
2. Eyes moving slow.
Face fleshy.
4. Cheek blue.
5. Lower part of the nose thick
6. Body tender.
7. Walks slowly.
8. Large head.

Signs of Secretiveness.

1. Tongue slow.
2. Lips contracted.
3. Ears are of moderate size fitting closely to the head.
4. Lower parts of the body larger than

Signs of hastiness.

1. Voice low and grave at the outset but high and sharp in the end.
2. Teeth some large and closely joined, some small and separate.

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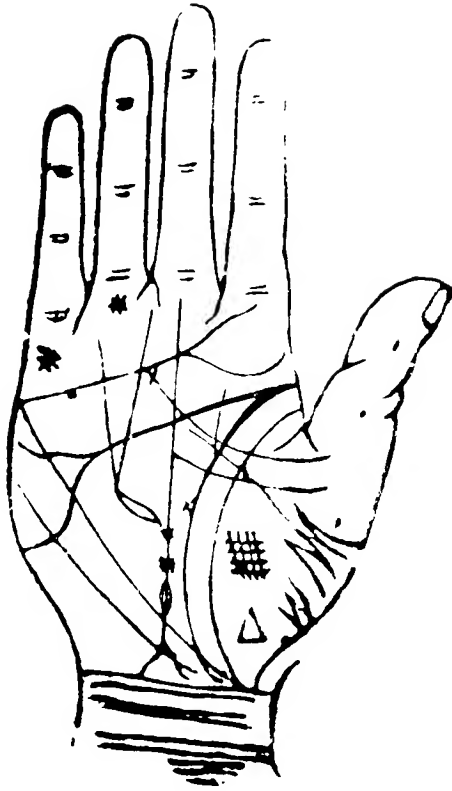


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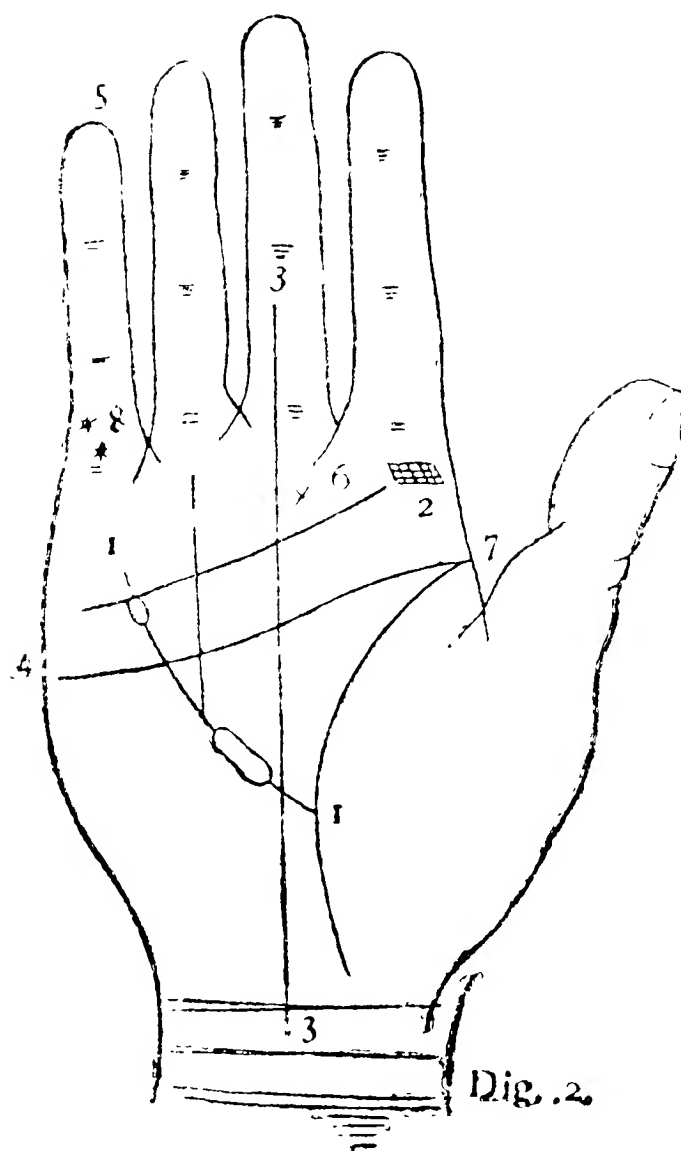


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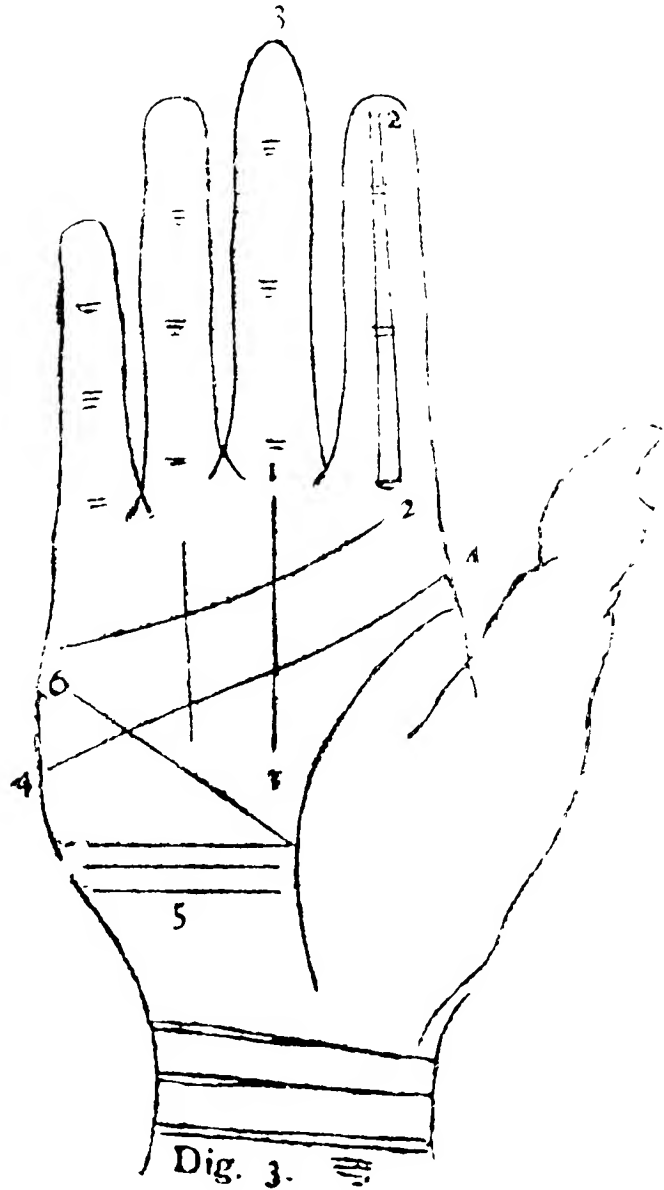


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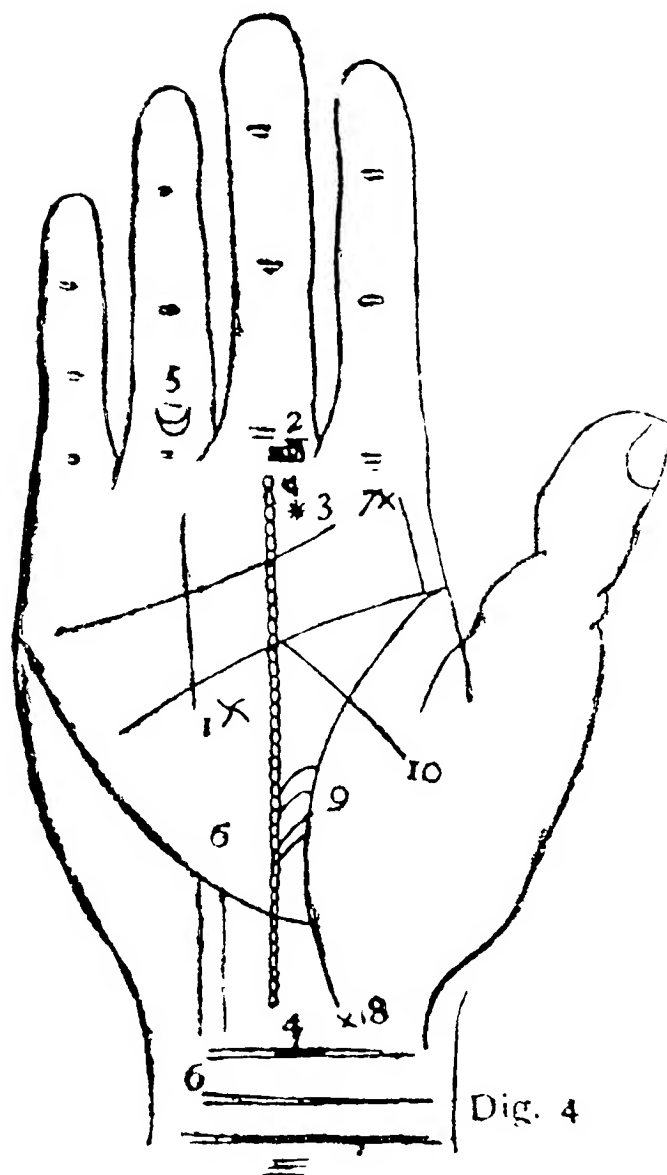


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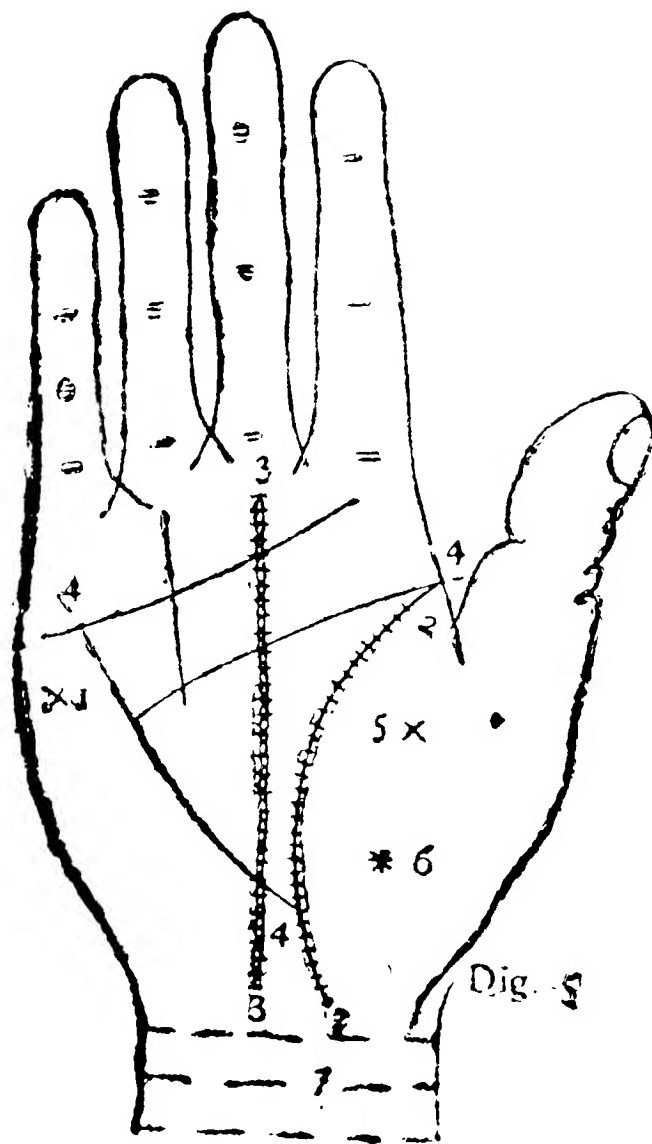


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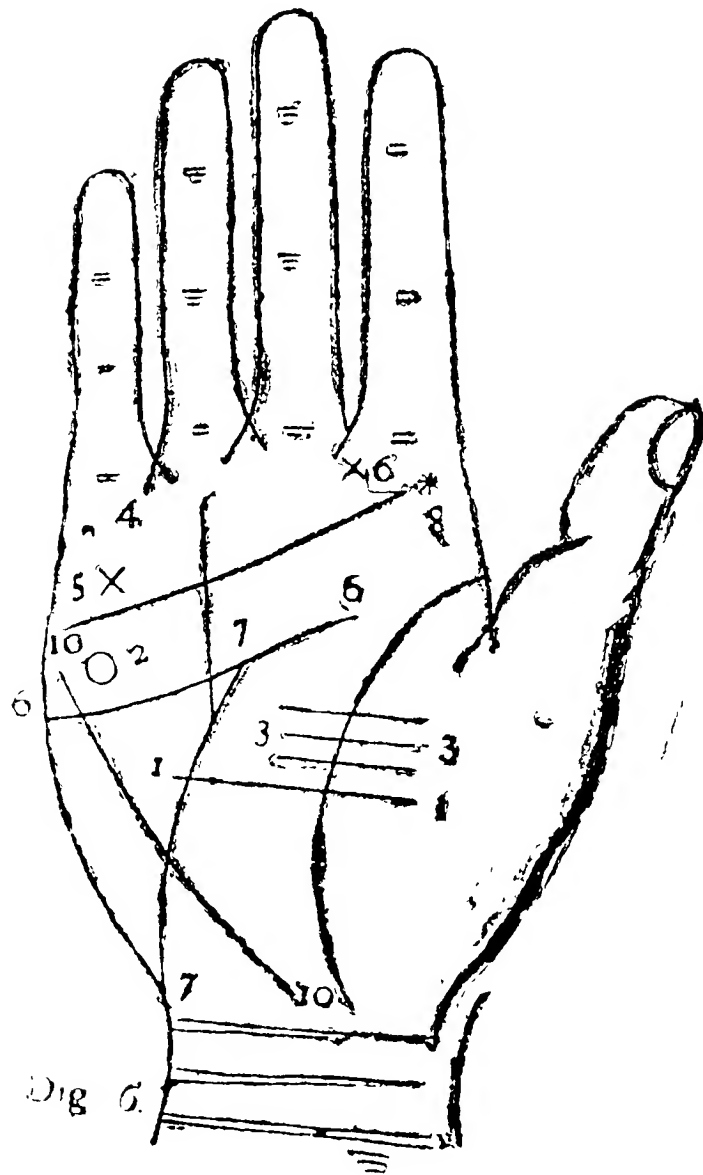


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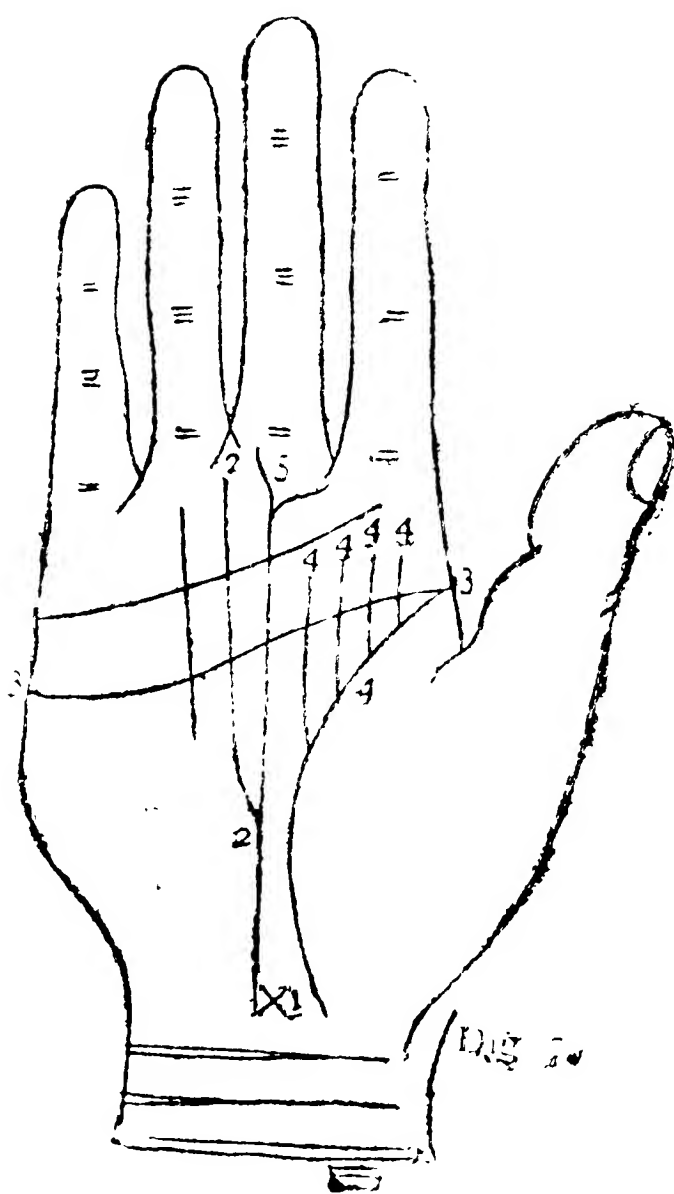


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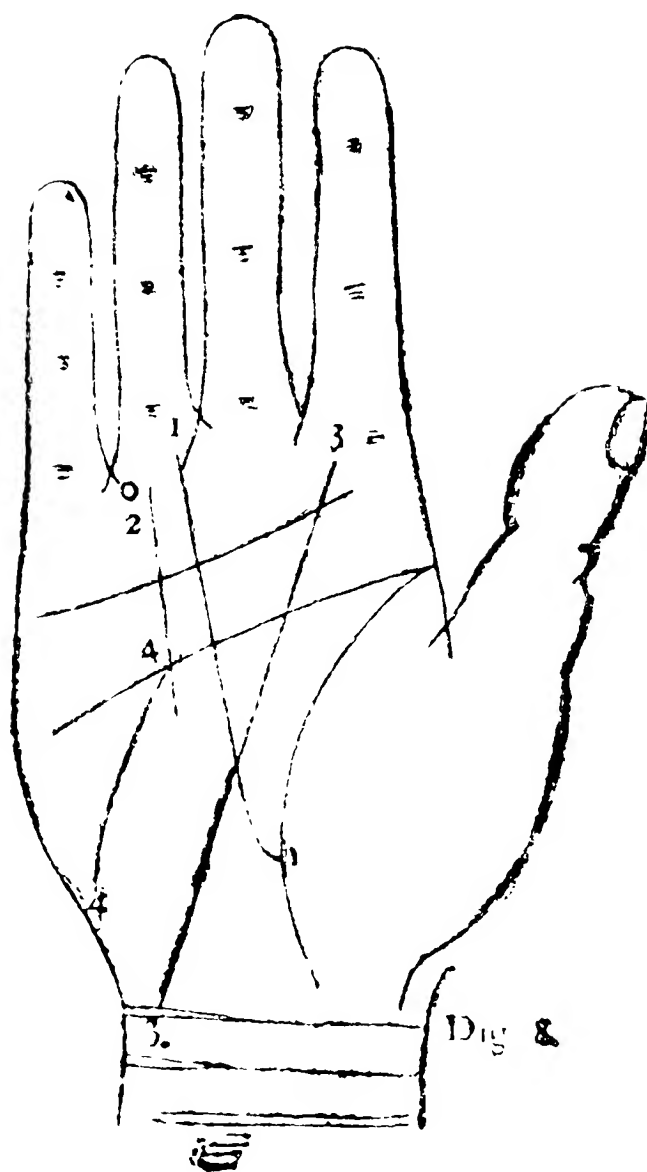


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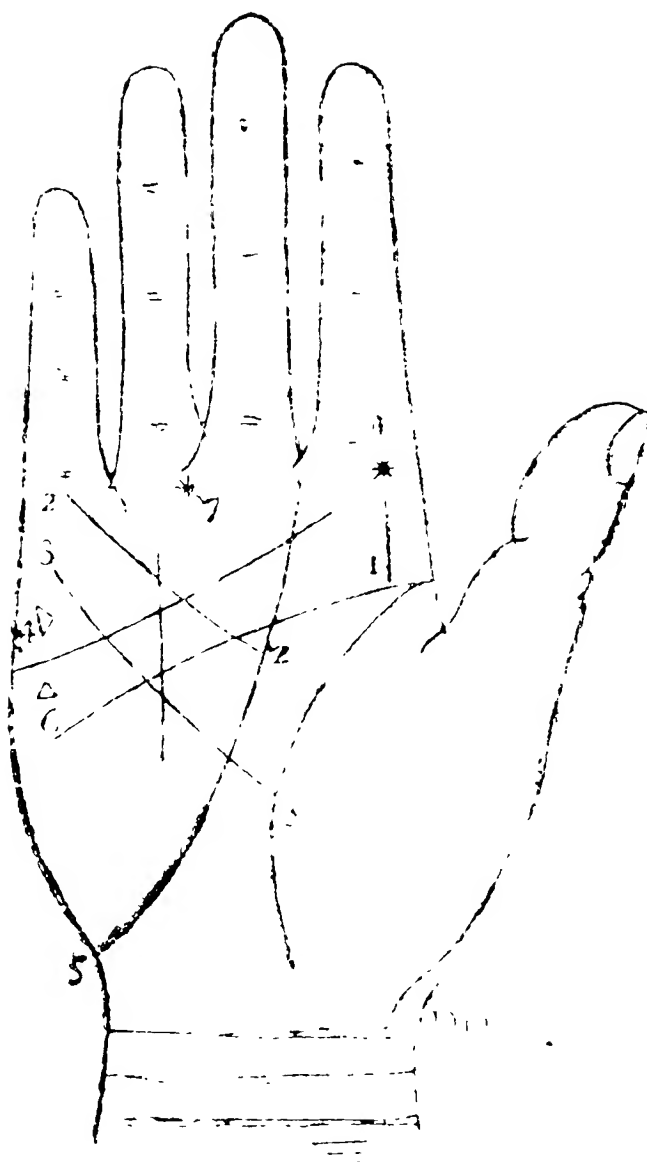


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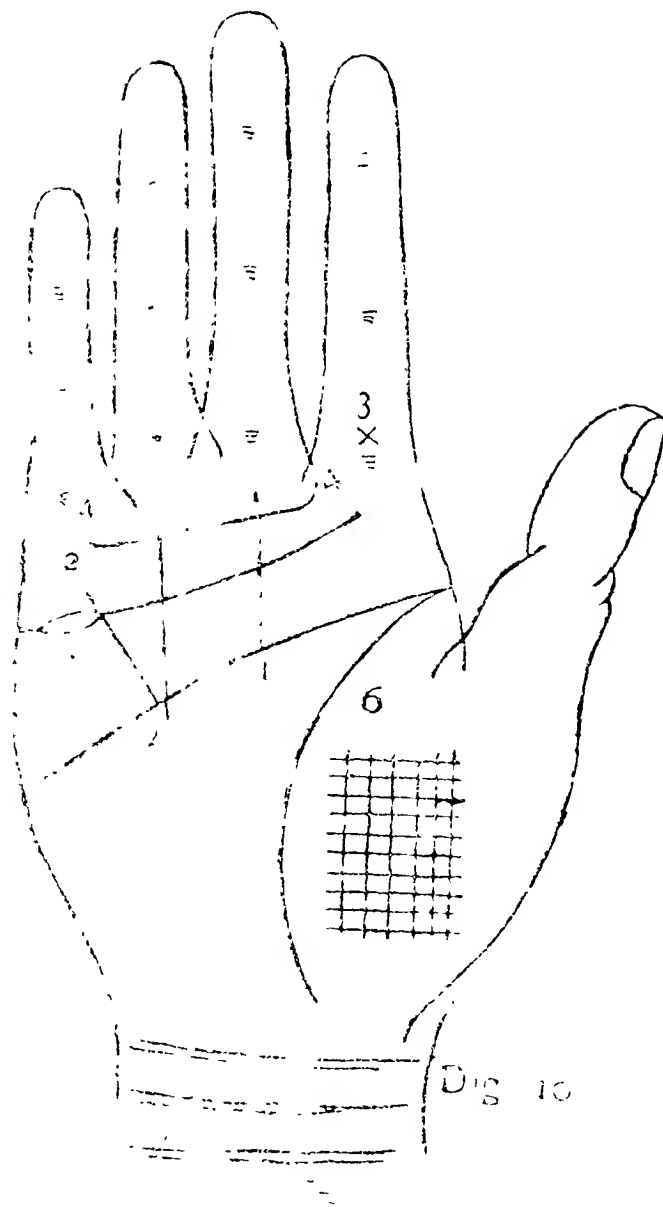


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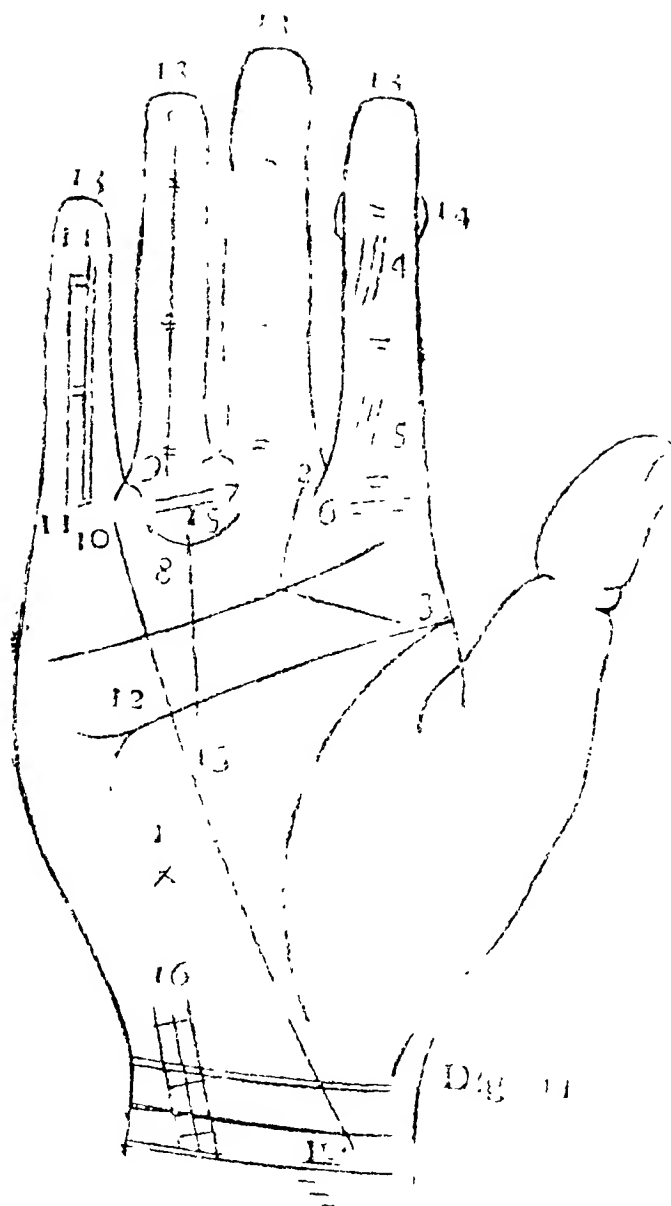


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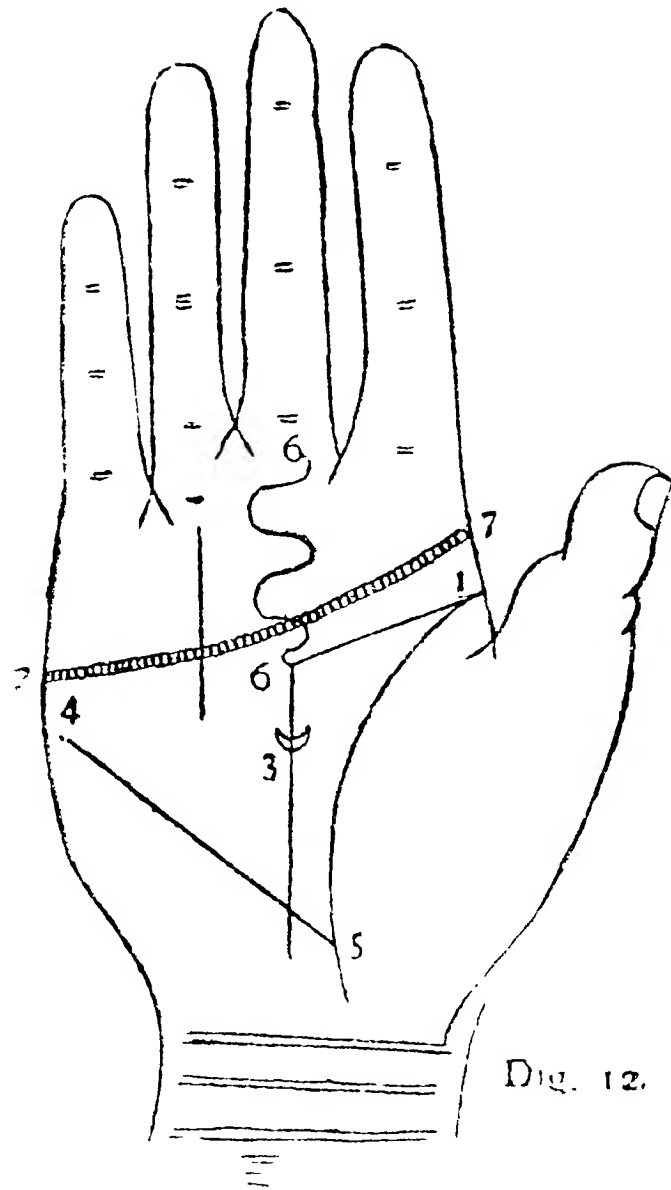


Fig. 12.

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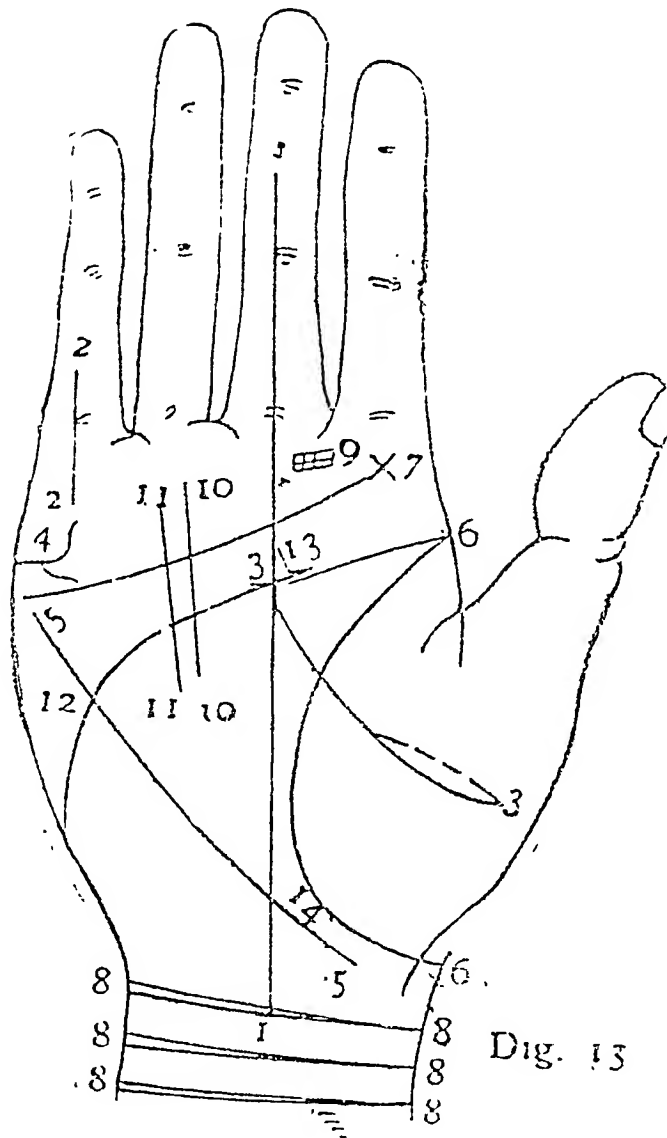


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Diagram No. 14

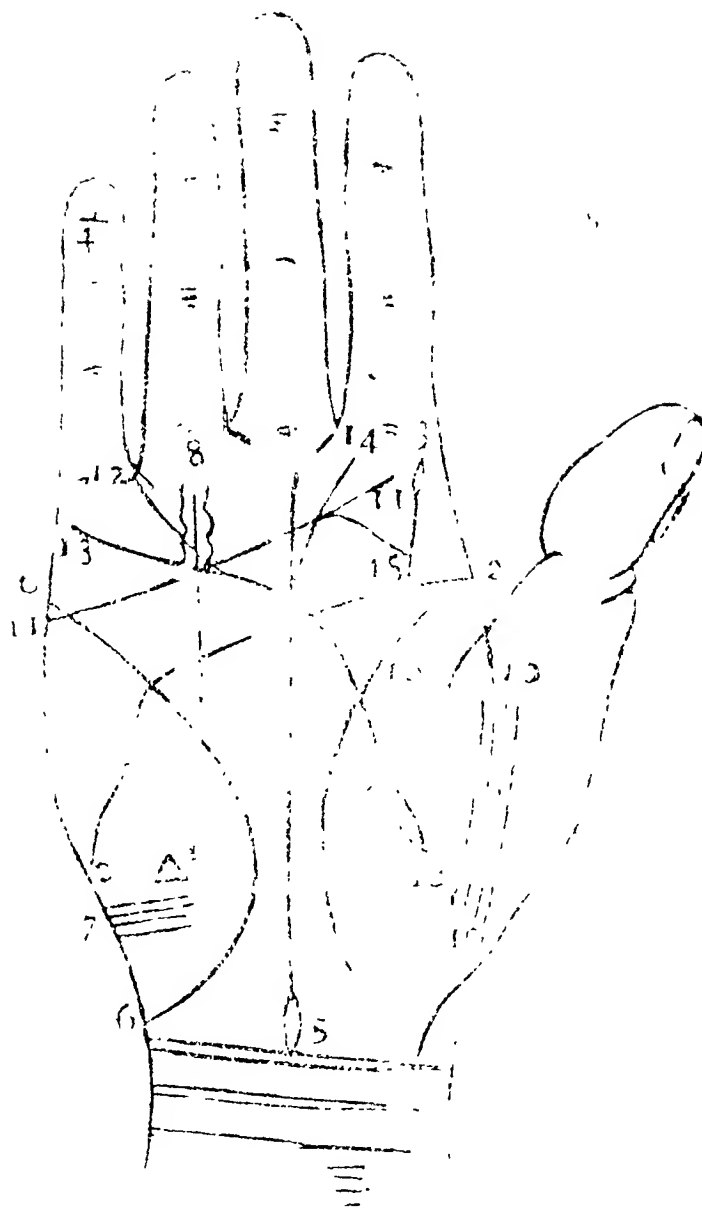


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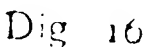


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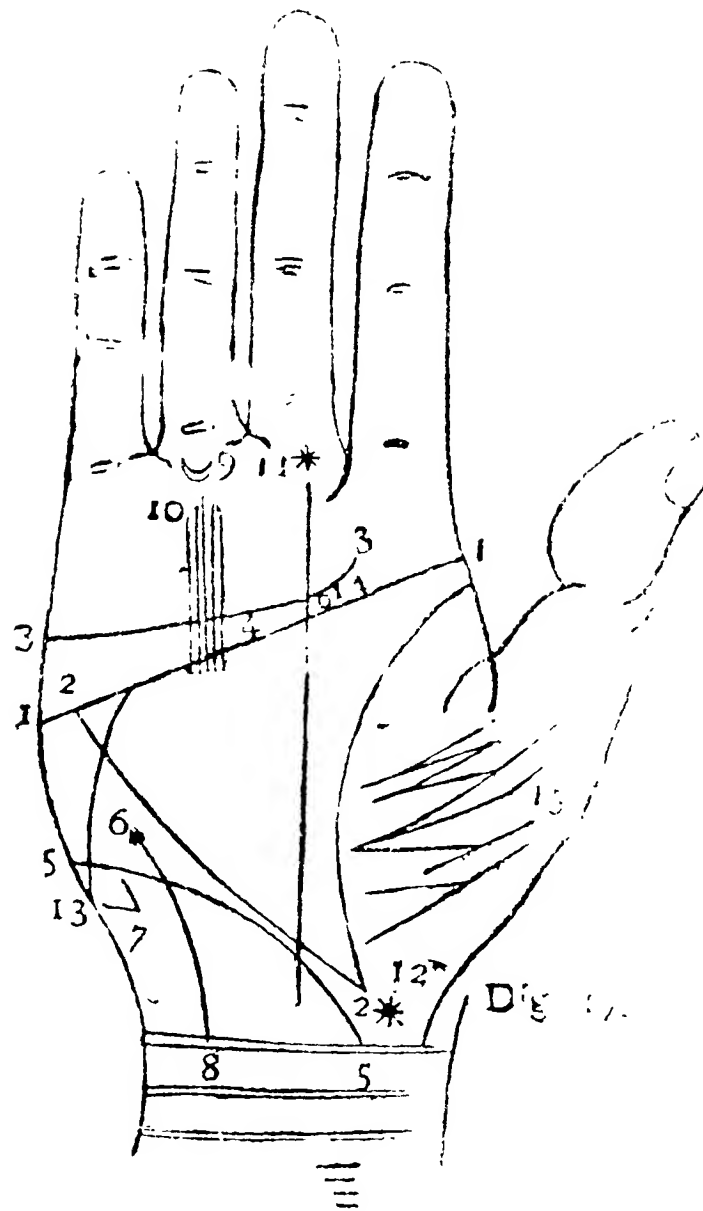


Fig. 17.

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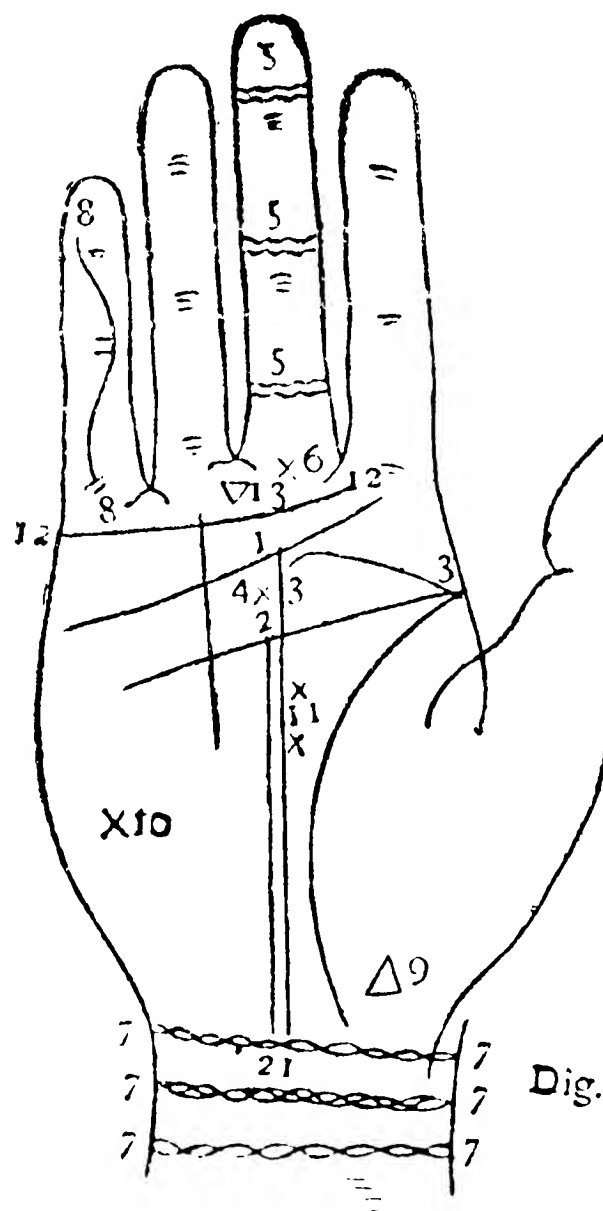


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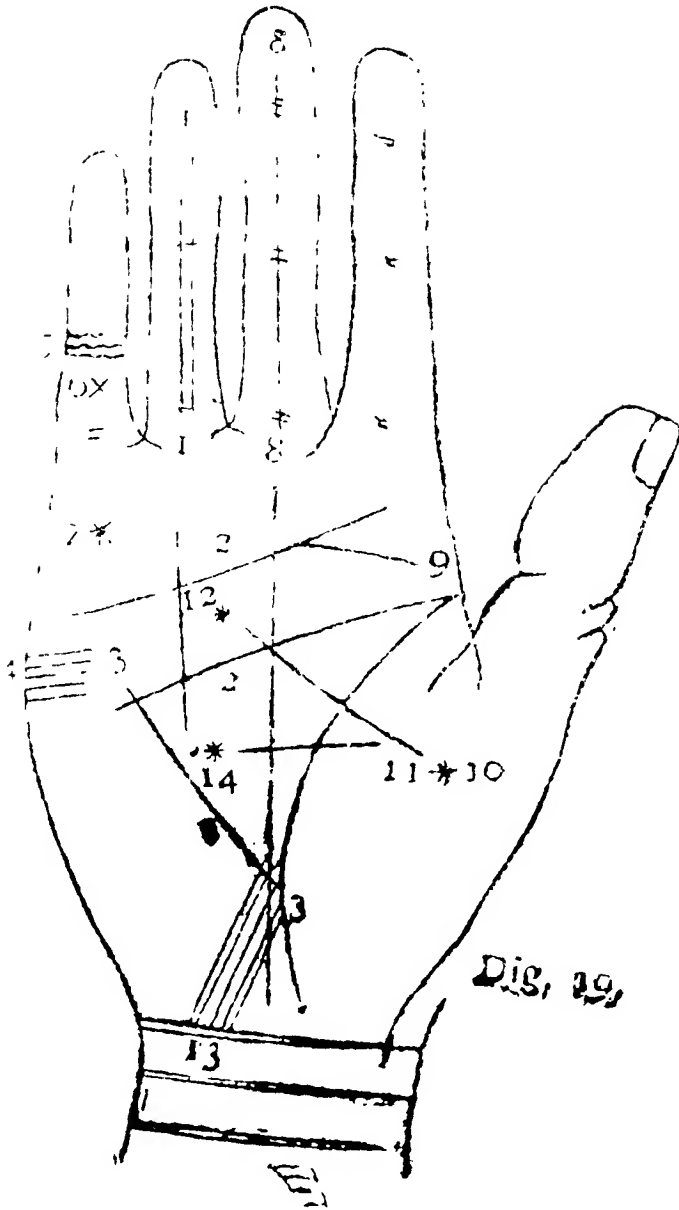


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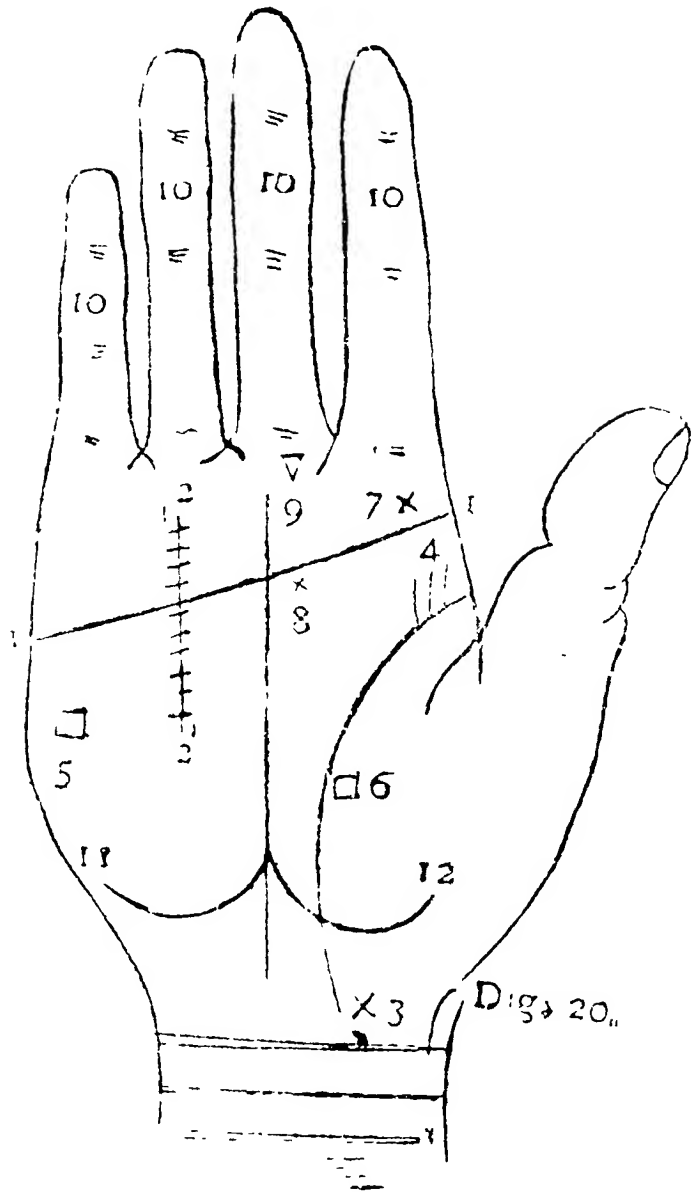


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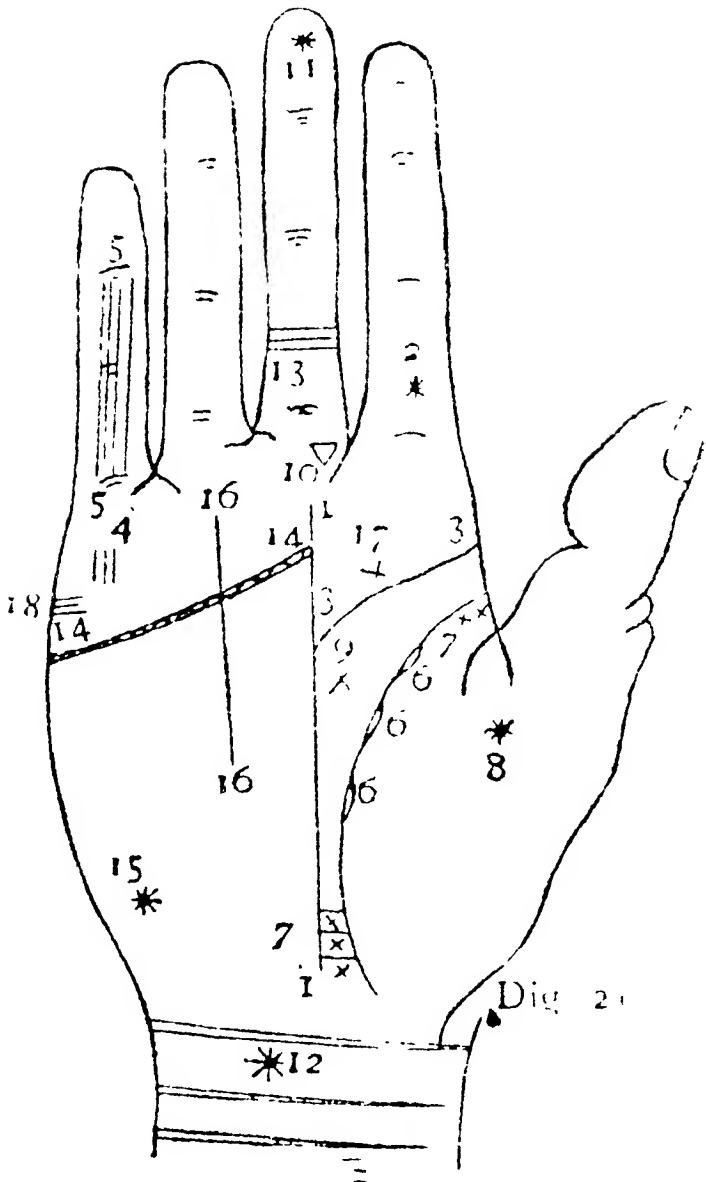


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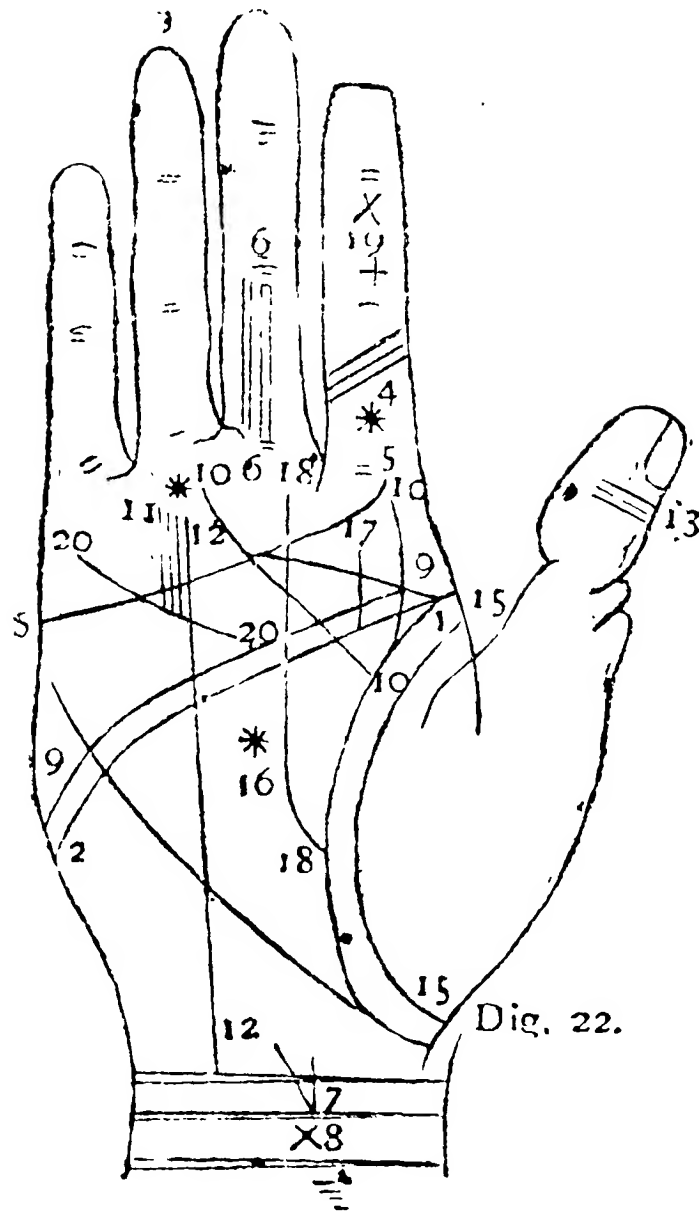


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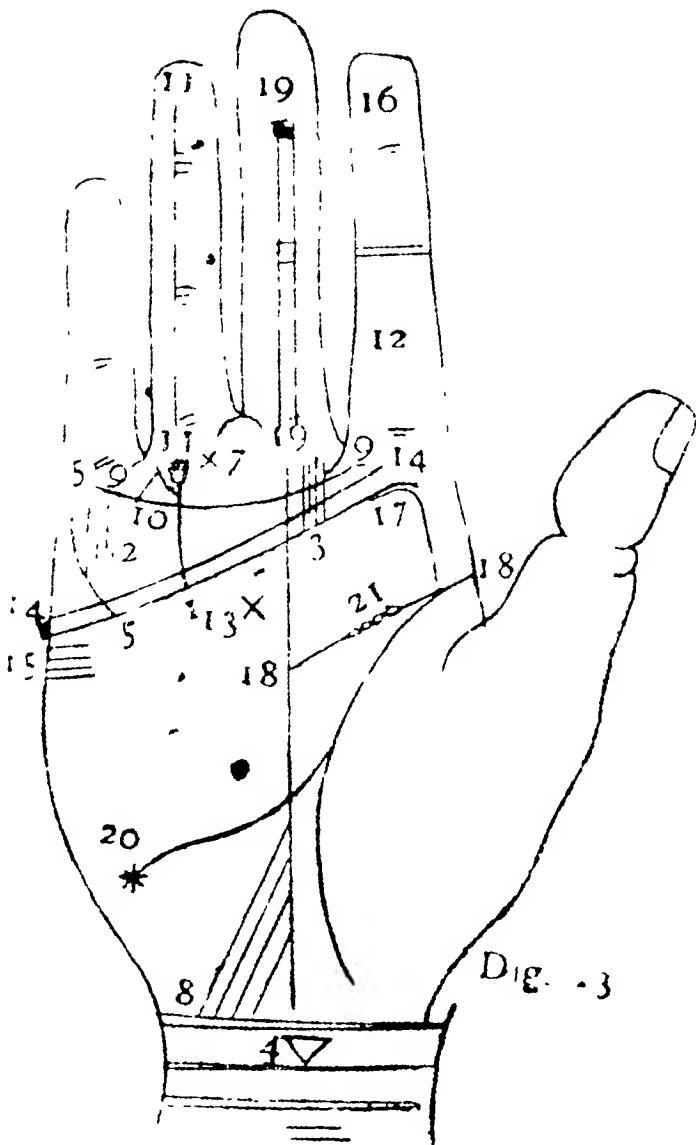


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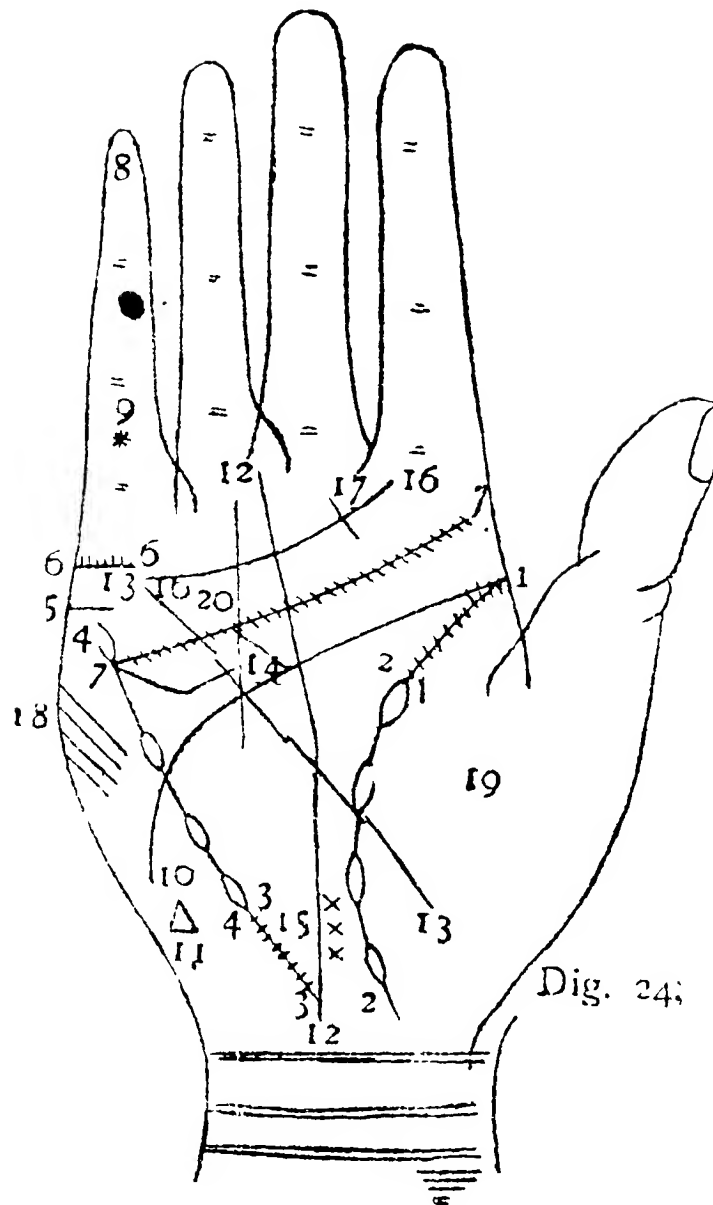


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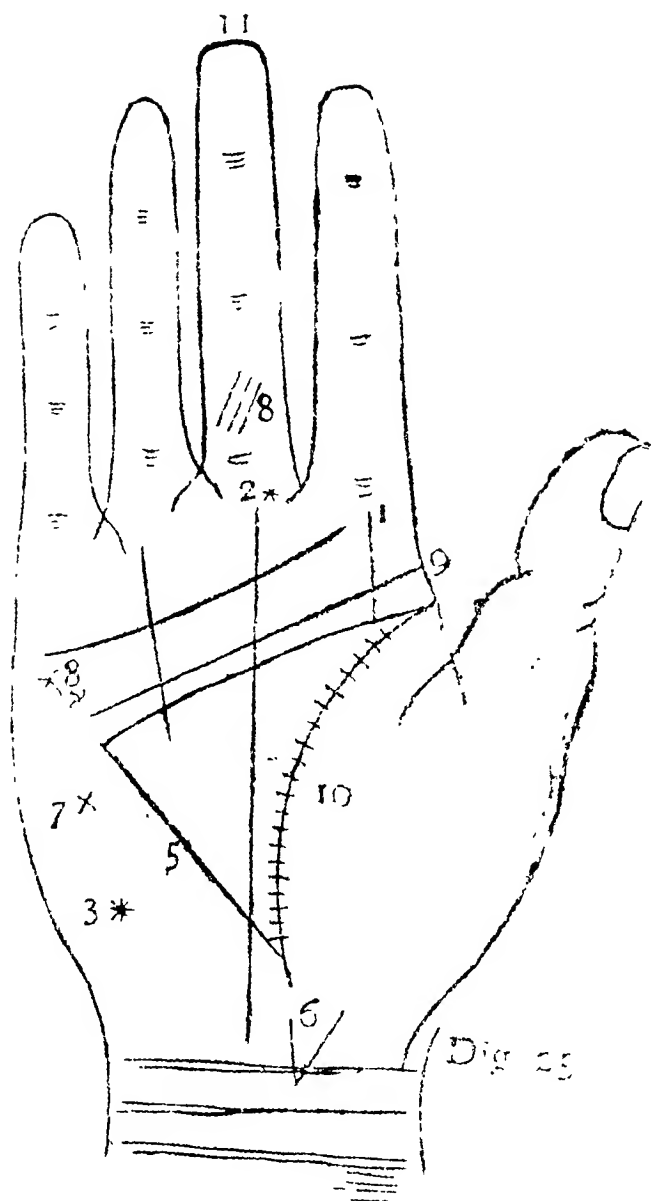


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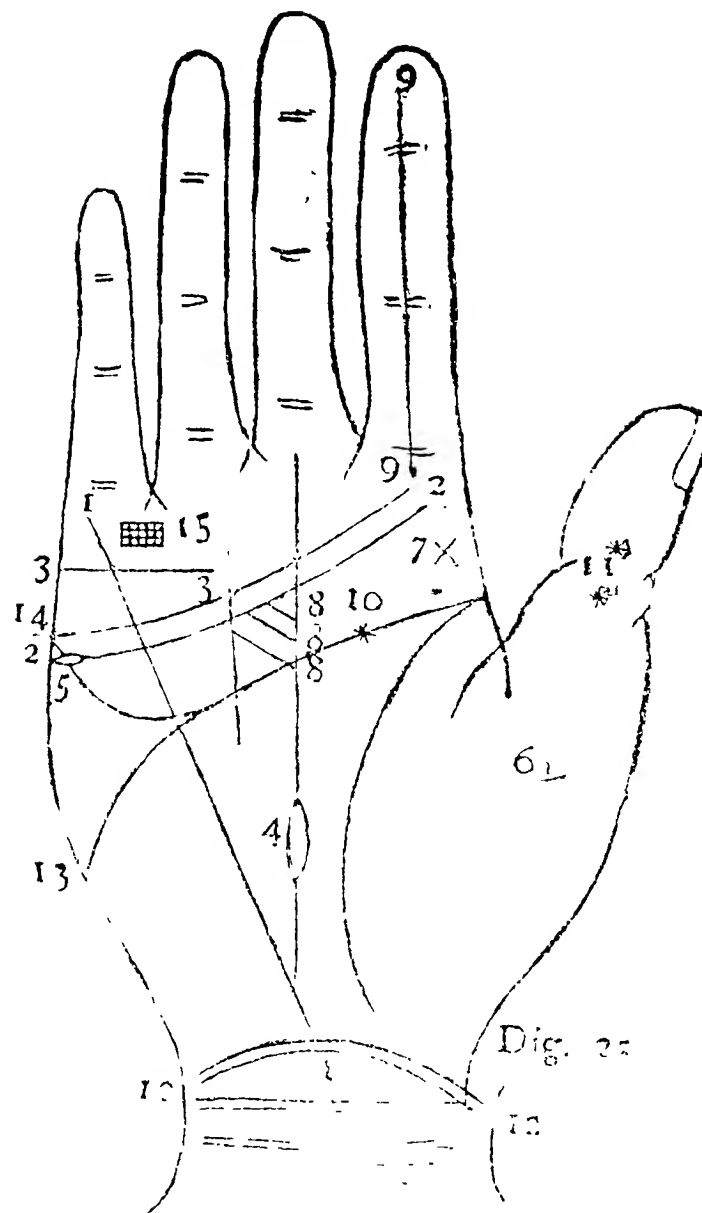


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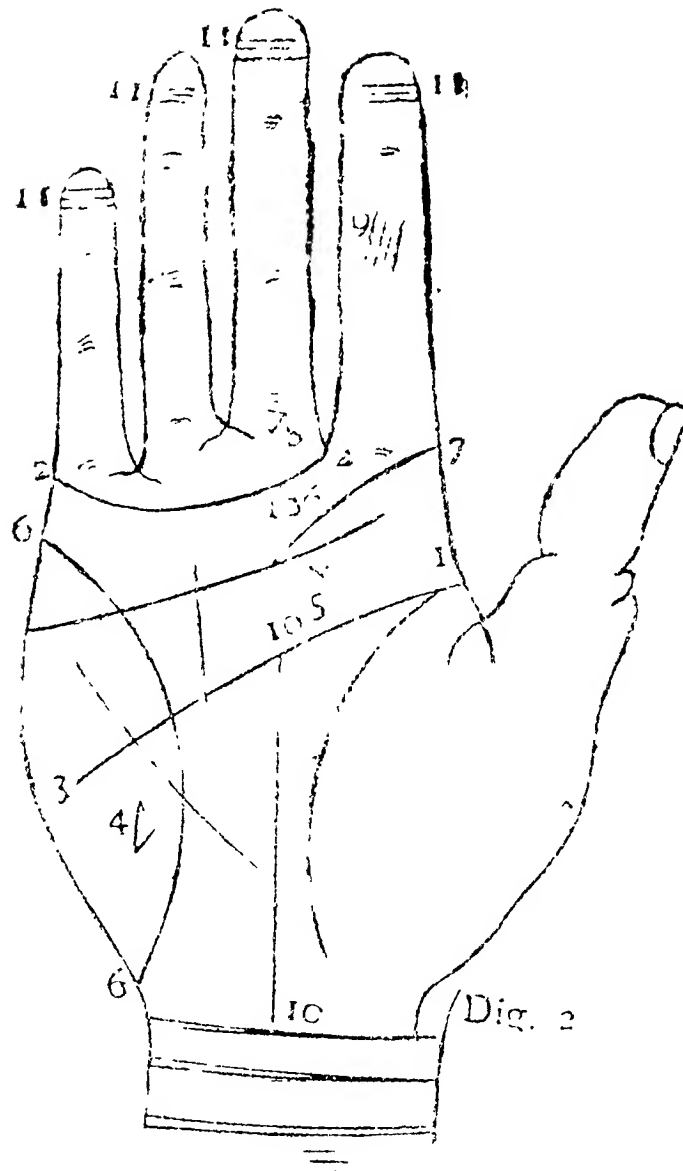


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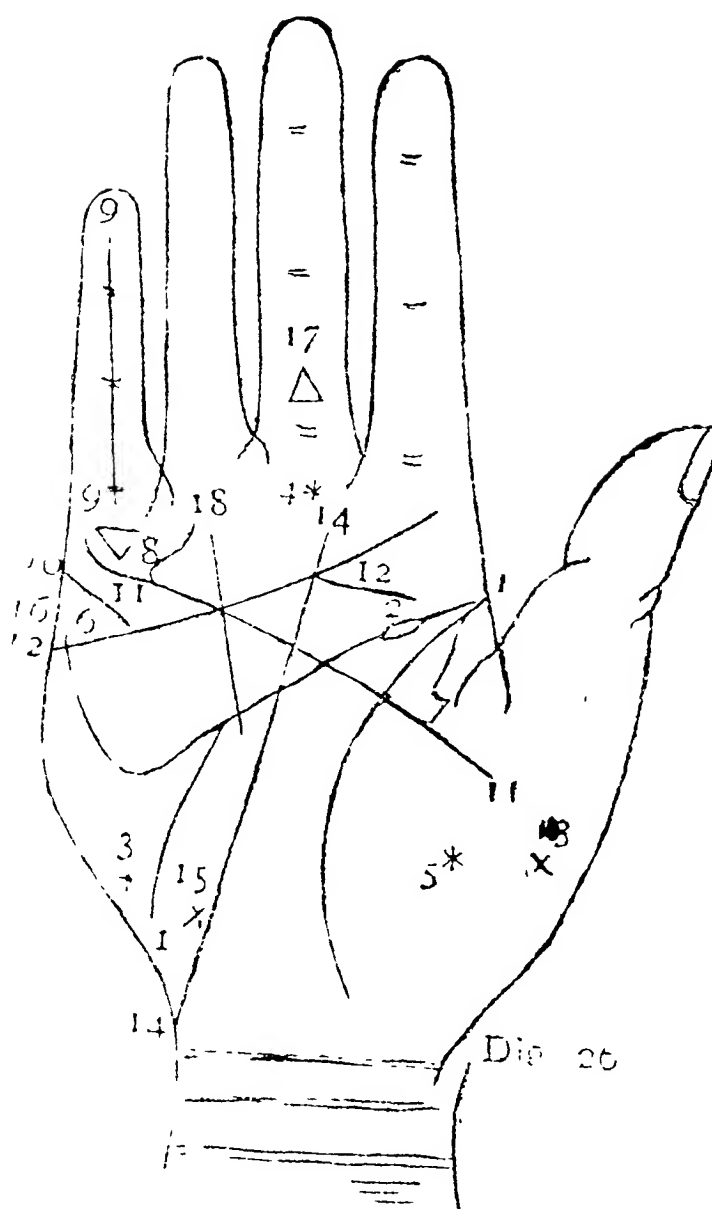


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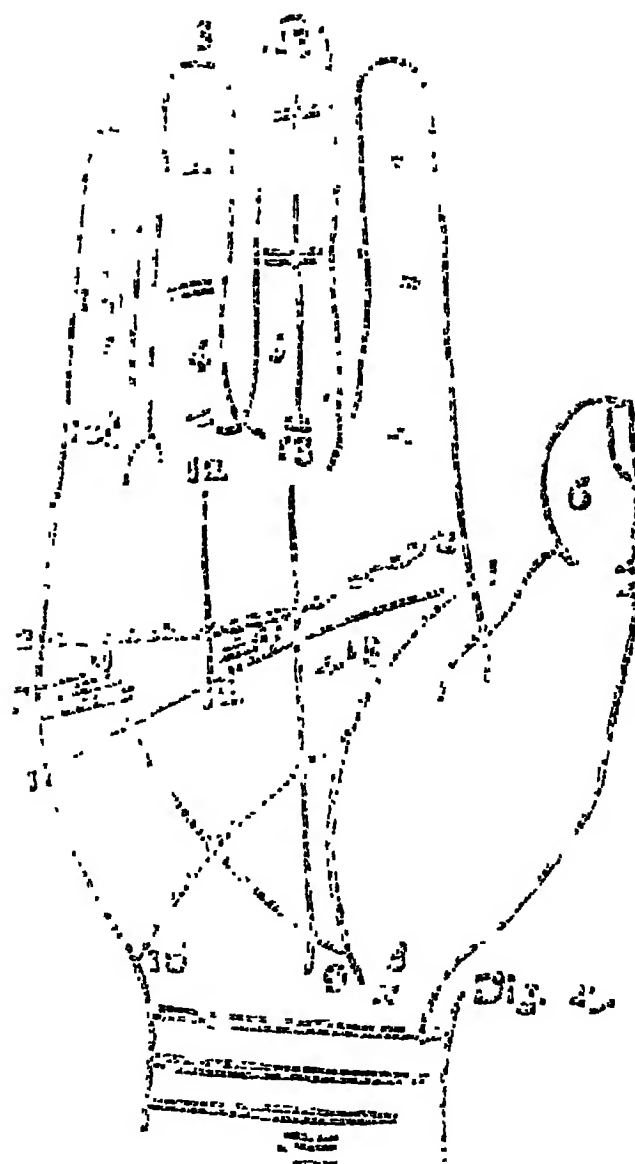


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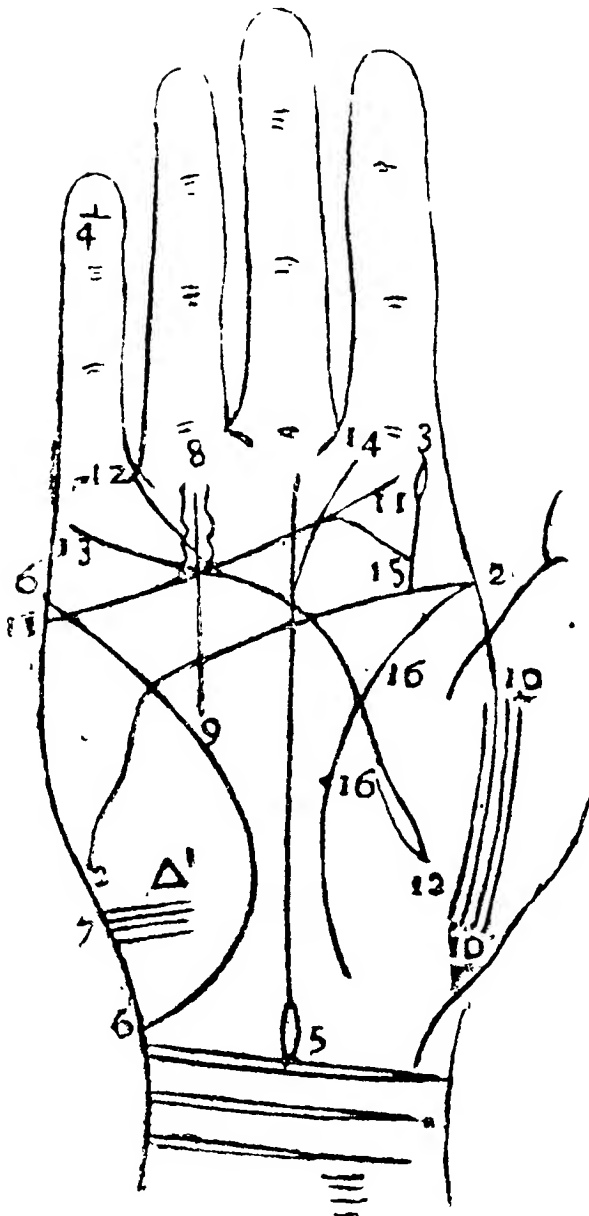


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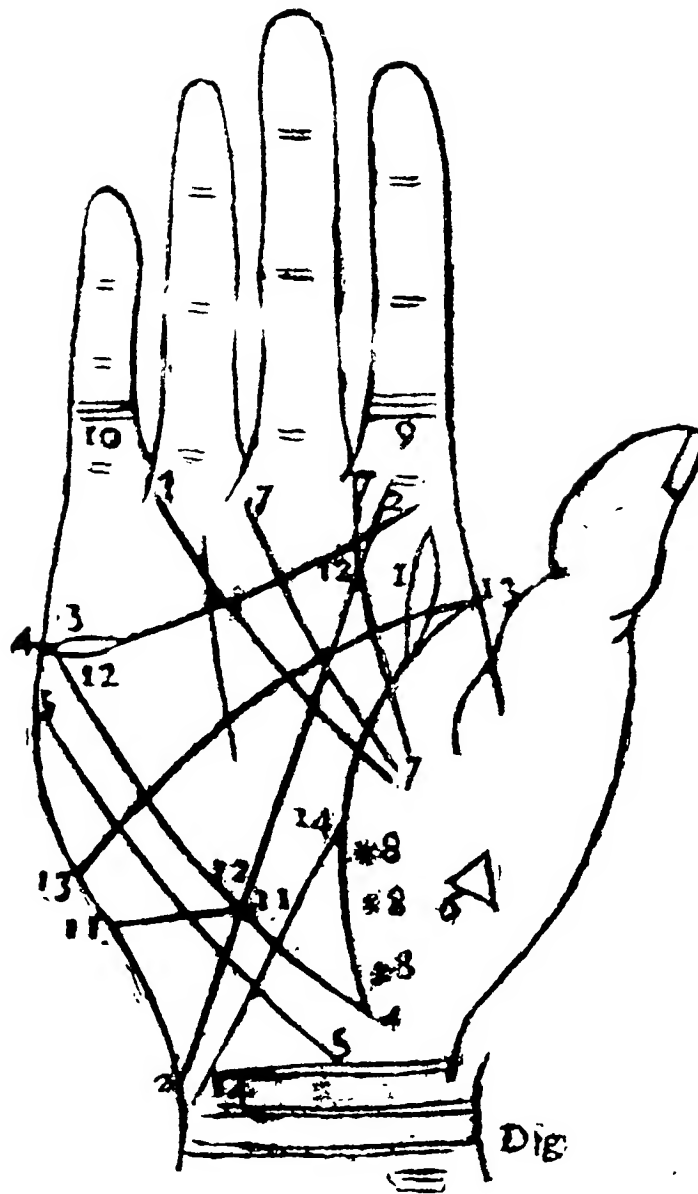


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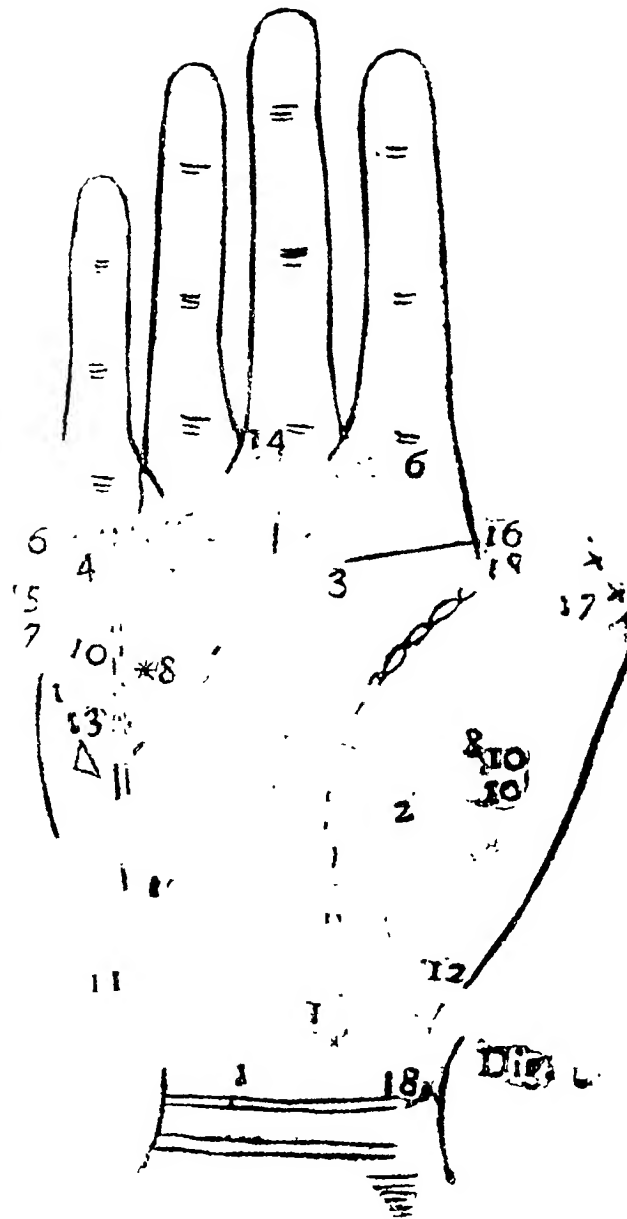


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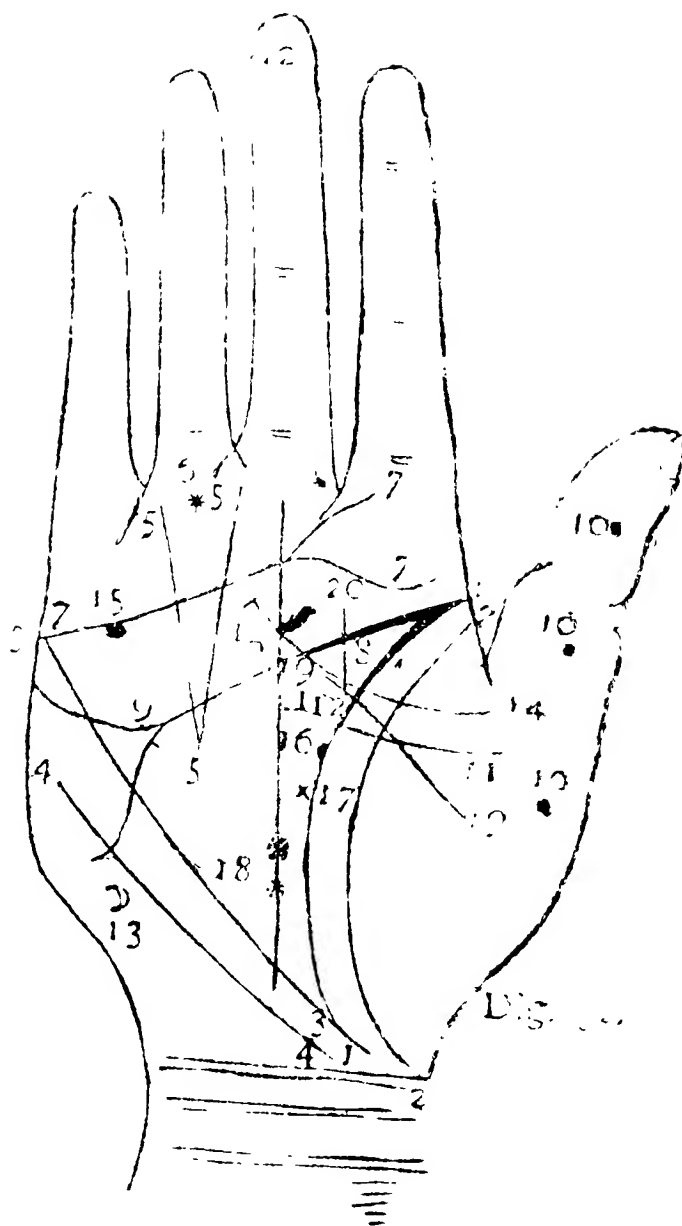


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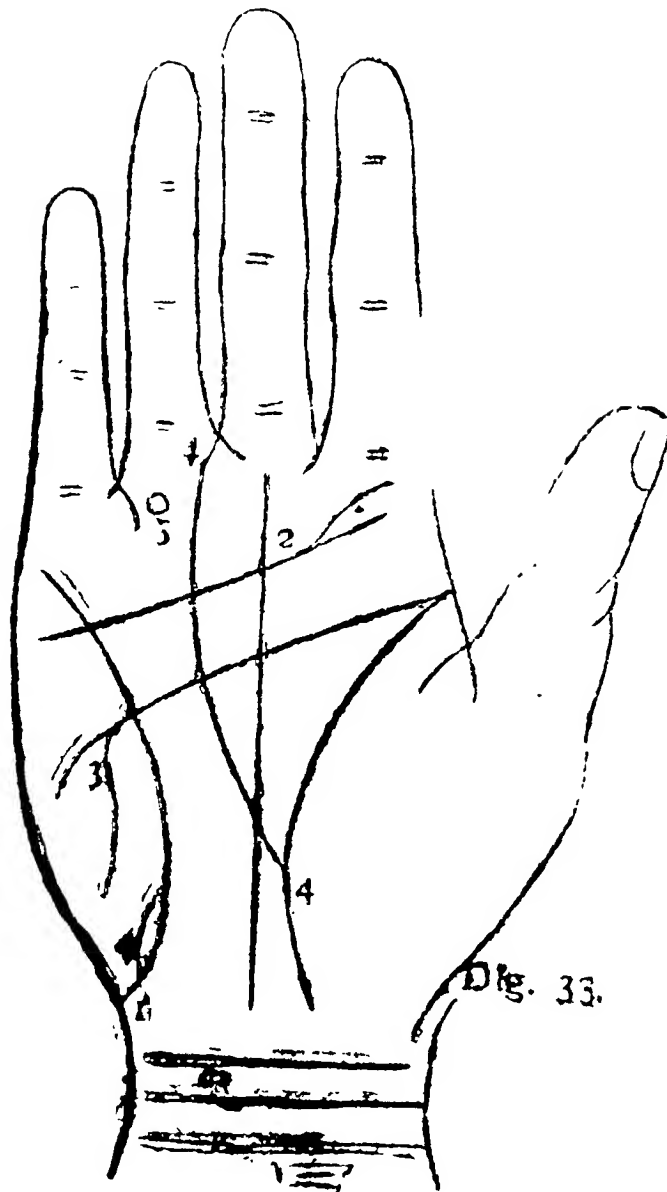


Fig. 33.

Diagram No. 33.

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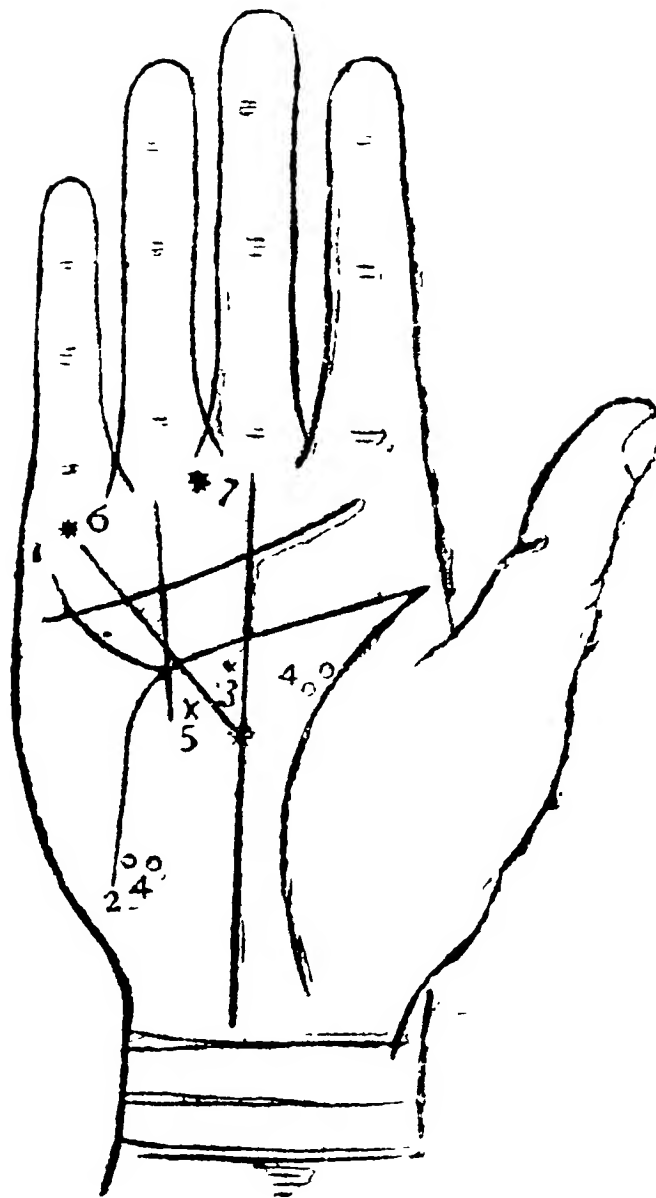


Diagram No. 34.

This book has been compiled by Pundit Chandra Jyotiratna, F. T. S.,—a well known astrologer and Palmist, who, by his mastery of the Science, has earned encomiums from Lady Minto and Lady Mackenzie, as also the late Lieutenant-Governor of Bengal.

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